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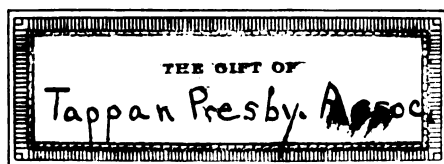
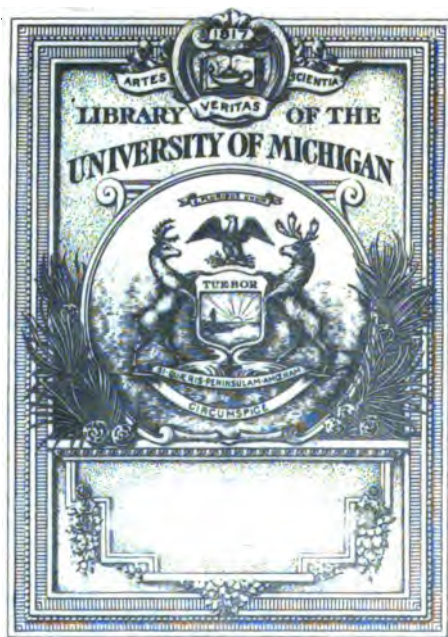
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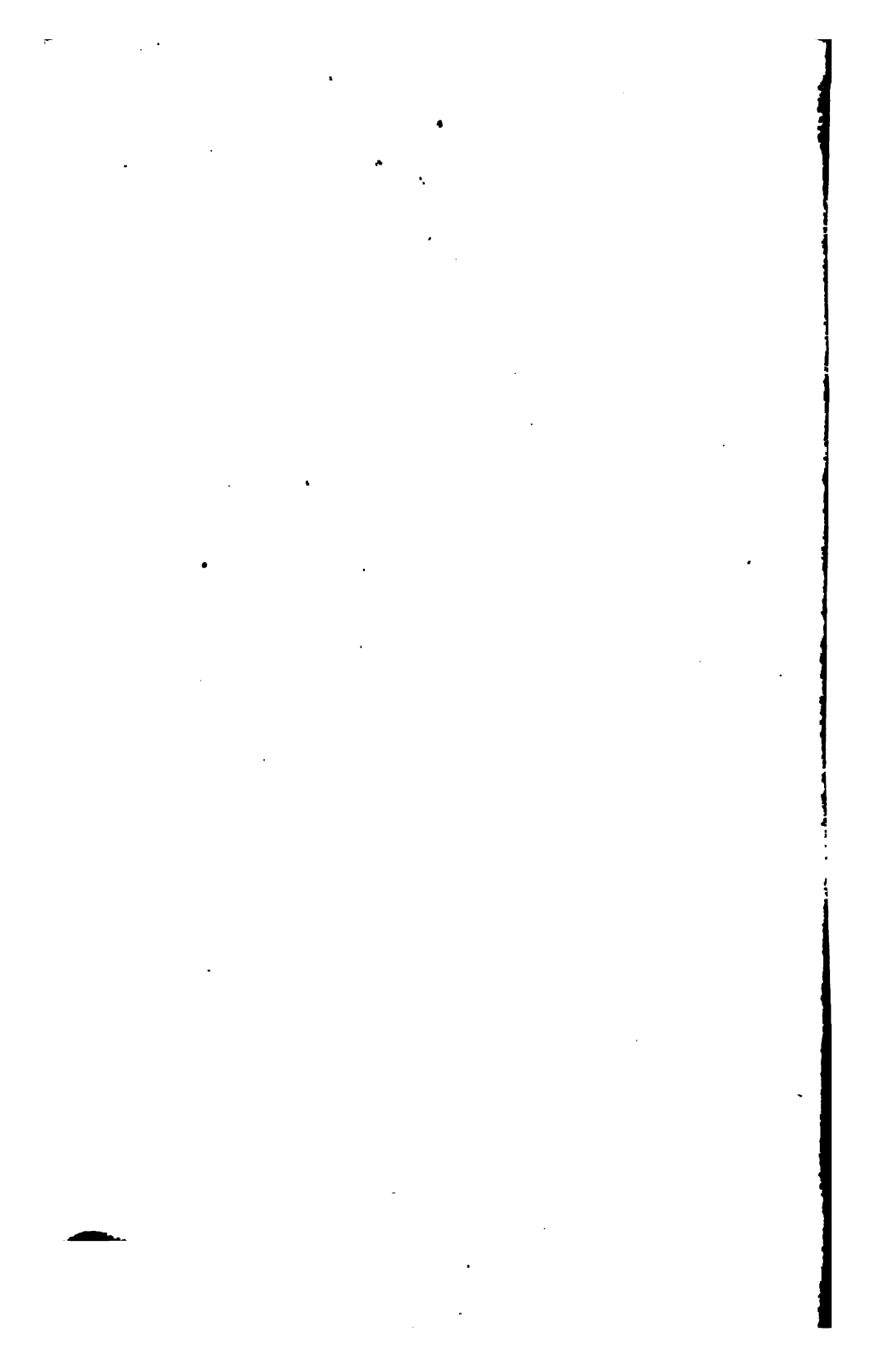
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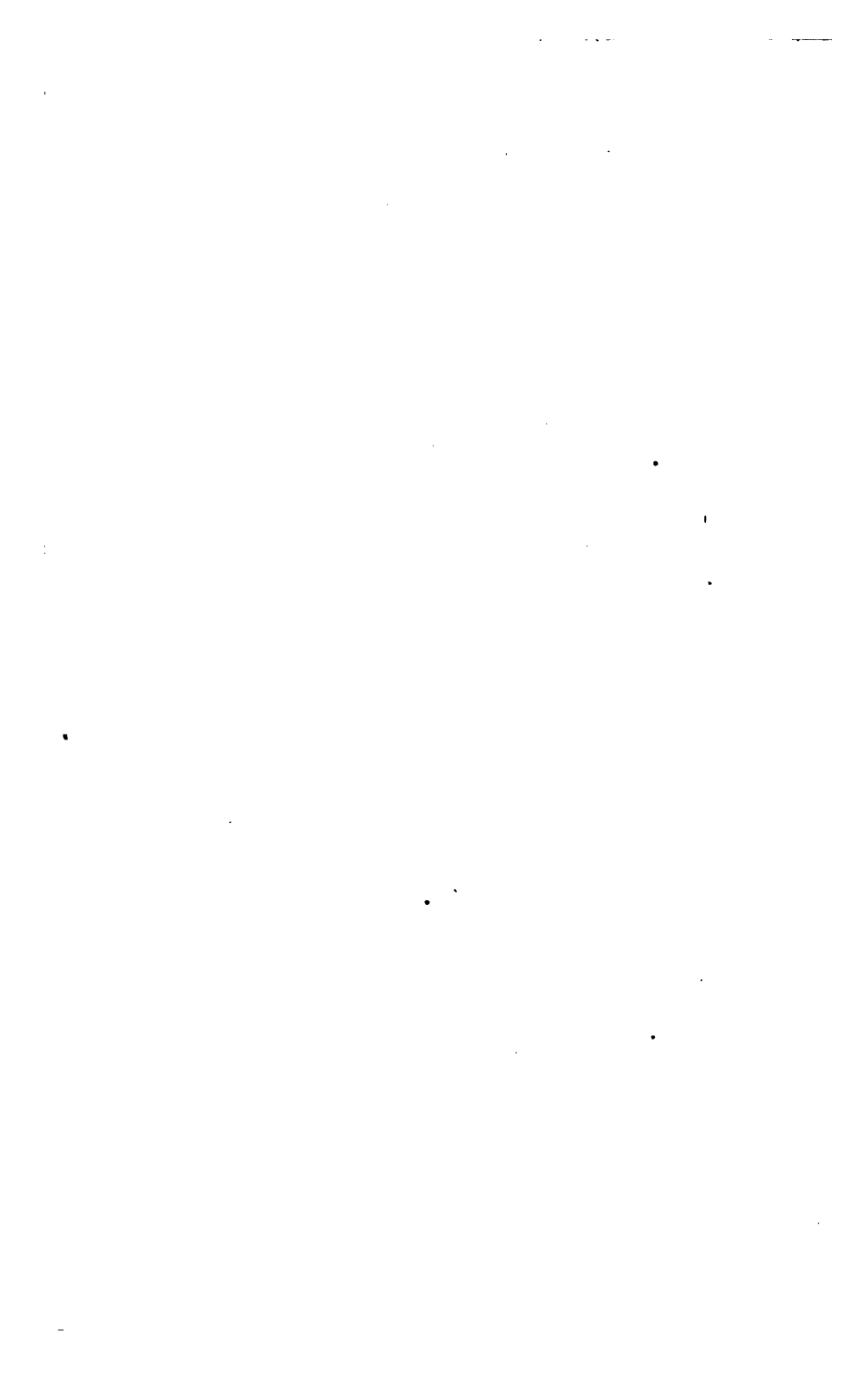
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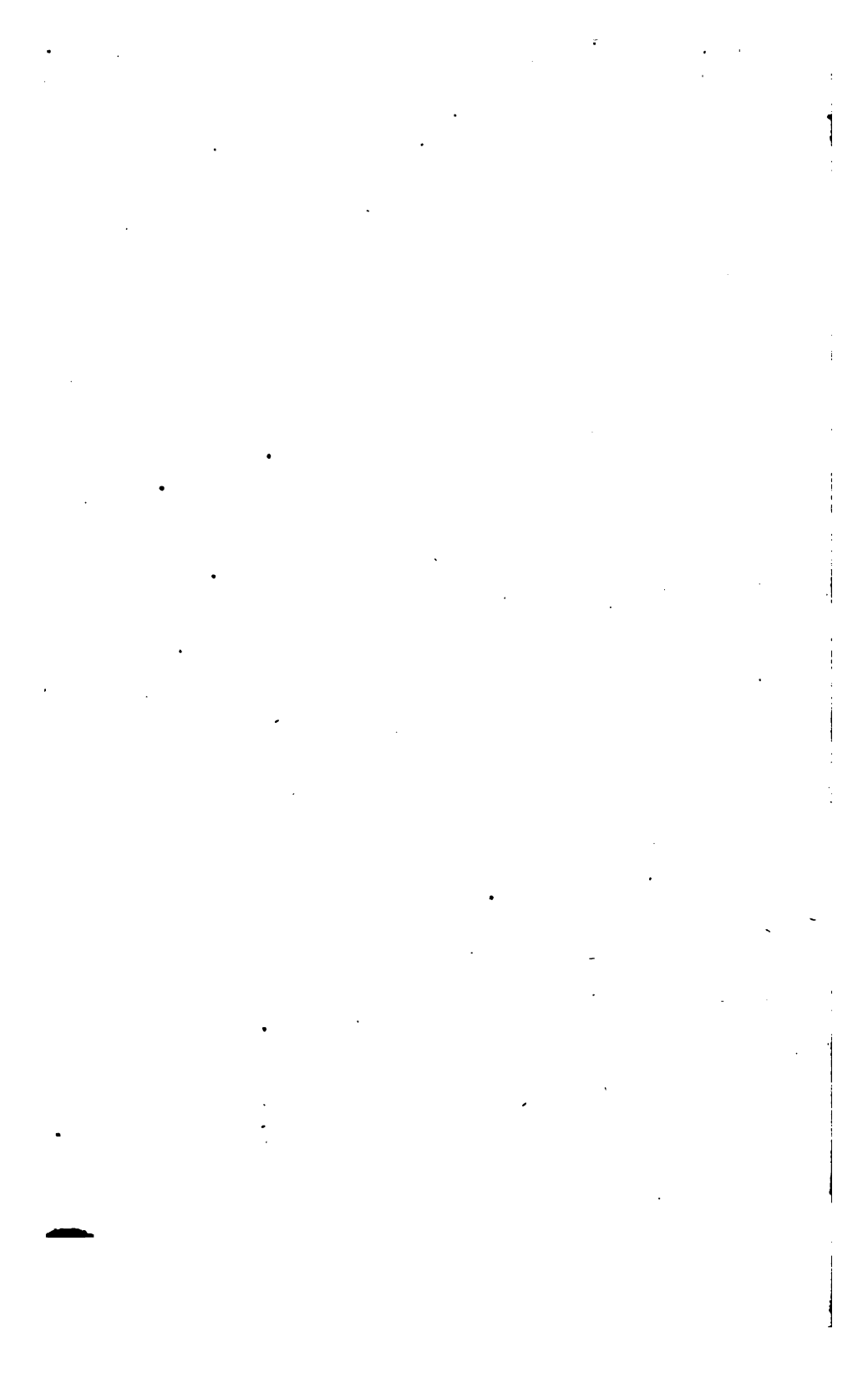
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THE

QUARTERLY

THEOLOGICAL REVIEW;

CONDUCTED BY

THE REV. EZRA STILES ELY, A.M.

OF THE CITY OF PHILADELPHIA.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath
not God; he that abideth in the doctrine of Christ, he hath both the Father
and the Son."

VOL. I.

PHILADELPHIA:

PUBLISHED BY ANTHONY FINLEY,
AT THE NORTH-EAST CORNER OF FOURTH AND CHESNUT STREETS.

William Fry, Printer.

1818.

District of Pennsylvania, to wit:

***** BE IT REMEMBERED, that on the tenth
SEAL. day of December, in the forty-second year of the
independence of the United States of America, A.
***** D. 1817, The Reverend Ezra Stiles Ely, of the
said district, hath deposited in this office the title of a book, the
right whereof he claims as proprietor, in the words following, to
wit:

"The Quarterly Theological Review; conducted by the
Rev. Ezra Stiles Ely, A. M. of the City of Philadelphia.

"Whosoever transgresseth, and abideth not in the doc-
trine of Christ, hath not God; he that abideth in the
doctrine of Christ, he hath both the Father and the
Son." Vol. I.

In conformity to the act of the Congress of the United States,
entituled, "An act for the encouragement of learning, by secu-
ring the copies of maps, charts, and books, to the authors and
proprietors of such copies, during the times therein mentioned."
And also to the act, entituled, "An act supplementary to an act,
entitled, "An act for the encouragement of learning, by secur-
ing the copies of maps, charts, and books, to the authors and
proprietors of such copies during the times therein mentioned,"
and extending the benefits thereof to the arts of designing, en-
graving, and etching historical and other prints."

D. CALDWELL,

Clerk of the District of Pennsylvania.

At.
Lippin Busby Assoc.
2-9-32
V. 1.

THE

QUARTERLY

THEOLOGICAL REVIEW.

VOL. I.

FOR JANUARY, 1818.

No. I.

ARTICLE I.—1. *A Reply to the 'Objections against the Position of a Personal Assurance of the Pardon of Sin, by a direct communication of the Holy Spirit,' and to the appendices thereto; signed W. W. and published in the Christian Register, No. 2, for January, 1817. By J. E. pp. 43. 8vo.*

2.—*An Essay, containing Objections against the Position of a Personal Assurance of the Pardon of Sin, by a direct communication of the Holy Spirit; with notes, occasioned by a Pamphlet containing remarks on the Essay, under the name of a 'Reply.' By Wm. White, D. D. Bishop of the Protestant Episcopal Church, in the Commonwealth of Pennsylvania. Philadelphia, published by M. Thomas, 1817. pp. 67. 8vo.*

THIS Essay was first published in 'The Christian Register' of New-York. The pamphlet called a 'Reply,' by 'J. E.' subsequently made its appearance, and in it W. W. or Bishop White, seems to have been handled rather roughly, by some one who cannot have known the inoffensive and amiable character of the Essayist; for, surely, none that know him can wish to treat him with disrespect. Differ from him in opinion, we and others may, and freely to express that difference is the privilege of every one, in our free country; but they must be rude and unfeeling who can accost him with indecorous language. Should we even believe some of his doctrines injurious in their tendency, we might say so, without uncandidly judging, that he knowingly inculcates error, or is timid in the discharge of ministerial duty. The Re-

ply of J. E. induced the Bishop to re-publish the Essay in a pamphlet form, to avow himself the author, and to append to it notes in vindication of himself. It is in this form that the Essay comes under review, in company with the Reply. We ask not leave of J. E. to say, that the Bishop always writes like a gentleman, and in a very peaceful style. He is not formed for controversy, with men of keenness and asperity. In the execution of the work before us, the principal defects arise from the want of controversial acumen, and a readiness to speak with decision. The Bishop's modest manner of styling himself, 'the present writer,' or 'the Author of the Essay,' instead of using the personal pronoun, renders his sentences formal, and sometimes obscure. He might have saved many circumlocutions too, by using the initials of his opponent, J. E. instead of invariably writing 'the Author of the Reply.' Like the warp and the woof in a loom, these expressions are woven together through half of the pages. A few instances will be cited.

"The author of the Reply infers from the paragraph under notice, that the author of the Essay did not consider the assurance spoken of as 'desirable.'" p. 35.

"The author of the Reply (p. 23), charges the author of the Essay with maintaining, that, 'baptism alone is an evidence of inward grace, *sufficiently satisfactory*.' He never said, nor thought so. It was said to be satisfactory, in the case of penitent and believing Saul." p. 44.

"The present writer will not return the charge of illiberality, made on the part of the author of the Reply, by a heavier charge, but hopes, it was from some cause not easily conjectured, that he delayed his comments on this part of the Essay, to the conclusion of his own production. It would be easy to show, how much depends on juxta-position. People of different religious societies, become distressed under the weight of the tenet in question; taken up, as is here conceived, not from the reading of the scriptures with the aid of prayer, as the author of the Reply advises the congregations of the author of the Essay to read them; but from unscriptural preachings and books. The author of the Essay, disclaims reference to any individuals of the methodistick persuasion: for, although the society were incidentally mentioned under the tenth objection; the reader was there referred to an appendix, for further notice of them. It was natural, for the author of the Reply to make a similar

arrangement of his matter. His not doing so, gives an aspect to the passage unintended in the Essay. That it is so exhibited in the Reply, appears in the circumstance, that the author of it describes the people connected with him, as under accusation (p. 40) and as pleading—‘*Not guilty.*’ He might have spared his remark, against arguing from particulars to generals. What was designed as argument directly bearing on the point, is arranged under ten heads. But it is not uncommon, after reasoning against a dogma, to point out its consequences.”

“Although, as the author of the Reply remarks, ‘recrimination is no defence;’ yet it would not have been unwelcome to the author of the Essay, had the other entered on what he calls—‘a fair comparison of the practical effect of the opposite doctrine.’ This may be stated to be, that a man is to know his safe state, only by his possessing of the graces of the Christian character, and by their effect on his life; taken in connection with the declarations of divine mercy, in the Scriptures: which are now, what the witnessing of the spirit in miraculous gifts was to the first Christians; it being the same witnessing under another form. If this doctrine have been productive of evil, it is more than has come to the knowledge of the present writer.”

p. 52.

This mode of writing renders it difficult, in many places, to apprehend the meaning of the Bishop, without repeatedly reading, and studying each portion of the text, and its context. The utter rejection of the little word *I*, occasions nearly every fault, which can be found with the language of the Essay; for when the *third person* does not interpose to make mischief, ‘it is conceived’ that the author of the Essay expresses his sentiments in a simple manner, without burying the bones and muscles of the truth in a profusion of muslin, bombazene, silk, and lawn. It is the plain presbyterian style of an aged and venerable man:—wholly destitute of the ingenious insinuations of his opponent, who must be ‘a tight little fellow.’

Our principal business, however, is with the doctrines of the Essay; and we are pleased to find, that the main position of the Bishop is a defensible one, according to what has been called the Calvinistic System of theology, ever since the formation of the Westminster Confession of Faith. We make this our standard of Calvinism, in preference to all other human productions; and think it a correct exhibition, so far as it goes, of the doctrines of

divine revelation. We shall not, therefore, consider ourselves as relinquishing the Calvinistic ground, even should we dispute some of the tenets of Calvin himself; for although the scheme of doctrine which we think scriptural, has, in controversy, obtained his name, yet it is to be remembered, that the Calvinistic Churches have in their confessions included some things which he did not teach, and excluded others, which he did. These confessions, at the same time, more generally harmonize with the writings of John Calvin, than with those of any other uninspired man.

Bishop White is Calvinistic in maintaining, *that the Holy Ghost does not by a direct communication assure a person that his sins are pardoned: and, that saving faith may be exercised by one who has not a present satisfactory assurance in his own mind, that he shall be saved.* To the question, 'How is the individual to be satisfied of his interest in the promises of this gospel?'—he correctly answers—if by *state* he means, as we think he does, *operation*,—'By a correspondency of the state of his mind, which is a subject of consciousness; with the requisitions of the gospel, which are a subject of revelation.' Our own mental operations are subjects of consciousness; our state, strictly speaking, is not. He quotes with approbation the excellent remarks of Archbishop Usher. 'Is it not necessary to justification,' he asks, 'to be assured that my sins are pardoned, and that I am justified?'—and he answers,

"No, that is no act of faith as it justifieth, but an effect and fruit that followeth after justification: for no man is justified, by believing that he is justified, for he must be justified, before he can believe it: and no man is pardoned by believing that he is pardoned, for he must first be pardoned, before he can believe it. But faith, as it justifieth, is a resting on Christ to obtain pardon, the acknowledging him to be their only Saviour, and the hanging upon him for salvation.

"It is the direct act of faith that justifieth, that whereby I do believe: it is the reflect act of faith that assures; that whereby I know I do believe, and it comes by way of argumentation thus:

"Major; Whosoever relieth upon Christ, the Saviour of the world, for justification and pardon, the word of God saith, that he, by so doing, is actually justified and pardoned.

"Minor; But I do rely on Christ for justification, and pardon.

"Conclusion; Therefore, I undoubtedly believe, that I am justified and pardoned." p. 8.

This doctrine J. E. professes cordially to receive; and Bishop White endeavours to corroborate it, by *ten* considerations; to which he subjoins in the Essay, a few remarks, concerning the effects which, he has learned by his observation, frequently result from teaching and believing, that the Holy Ghost gives to men an immediate, positive, and direct personal assurance, not founded on any consciousness that they possess the Christian graces, that their sins are pardoned. Assurance of salvation is desirable; and it is our duty diligently to seek it; for we are commanded to know whether Christ be formed in us the hope of glory, or whether we are reprobates; but all attempts to obtain a confident persuasion that our sins are pardoned, in any other than a scriptural way, we unite with him in discountenancing. He observes,

"The present writer has had occasion, during half a century, to remark the effect of the sentiment objected to, on those whose religious impressions began with the belief, that it is a matter to be laboured after and prayed for. Some of them have settled down in a consistent profession of Christianity; but always, so far as is here known, in silence as to the tenet in question, if not in open disavowal of it. Others have rejected, together with it, all regard to religion in any shape; which they have loaded with the odium of their former temporary delusion. A third sort have degenerated into the cast of character, which continues the language of enthusiasm without its sensibilities; and in which there is an indulgence of those passions, which the most conveniently admit the cover of a religious profession. There have been also persons who have gone on through life, hankering after an assurance which they do not affect to have received. And of these, some have been perceived to be apparently devout, without the consolations wherewith religion ought to be attended; while others have lived either in indifference or open sin, still hoping that their day of effectual visitation would come, and not a little hindered from seeking it in gracious affections, by the error with which the subject had been incumbered. On the whole, the influence of the opinion is here judged to be pernicious. If it have been permanently

entertained by any truly estimable people, the same has happened to many gross corruptions of Christianity; faith in which has been coincident with their earliest sensibility to spiritual subjects.

"Here, the writer of this will again put in a caution, against his being understood to deny the possibility of a Christian's knowing that he is within the terms of the gospel covenant. Faith and repentance are exercises of the mind, and subjects of consciousness; and the assurances of the acceptance of them in the gospel, are unequivocal. There may be counterfeit appearances of these graces; and their reality must be known by their effect of a godly, a righteous, and a sober life, proceeding from a corresponding bent of the will and the affections. The knowledge thus obtained, admits of degrees: and this accords with the property of grace, whereby it may be continually progressive." p. 19.

We wish the writer had said, 'faith and repentance are exercises of the mind, and subjects of consciousness; and the assurances in the gospel, of the acceptance of the persons who possess these graces, are unequivocal.' Faith and repentance are not so accepted of God that we are justified for them; but all believing and penitent persons are assuredly justified already, on account of the redemption that is in Christ Jesus. This fact is revealed to us, by the Holy Ghost, in the Bible; and if any one is conscious that he does believe and repent, he may *infer*, from the testimony of the Spirit and of his own consciousness, that he is actually justified. The passage of scripture most frequently quoted by those who will oppose the Bishop, is that found in Rom. viii. 16. *The Spirit itself beareth witness with our spirits that we are the children of God.* Here say some is authority to prove, that a man must have 'an inward voice, a suggestion, or declaration from God, that he is beloved of him.' The Rev. Solomon Stoddard of Northampton in Massachusetts, a right reverend bishop of a single congregational church, and the author of a Treatise on the safety of appearing in the righteousness of Christ at the judgment, thought differently. His words which are quoted with commendation by Bishop White, deserve to be reiterated.

"The Spirit of God does not testify to particular persons, that they are godly. Some think, that the spirit of God doth

testify it to some; and they ground it on Rom. viii. 16. The Spirit itself beareth witness with our spirit, that we are the children of God. They think the Spirit reveals it, by giving an inward testimony to it, and some godly men think they have experience of it; but they may easily mistake. When the Spirit of God doth eminently stir up a spirit of faith, it is easy to mistake it as a testimony. And that is not the meaning of Paul's words. The Spirit reveals things to us, by opening our eyes to see what is revealed in the word. The Spirit discovers the grace of God in Christ, and thereby draws forth special actings of faith and love, which are evidential; but it doth not work in way of testimony. If God does but help us to receive the revelations in the word, we shall have comfort enough without new revelations."

Let it not be forgotten that the testimony of which Stoddard here speaks, is an inward testimony given to an individual person.

What the Spirit has caused to be written, in the Holy Scriptures, is *testimony* of a general nature, designed for us and our children; but *other testimony* no man has any reason to expect, on the subject of a sinner's salvation. Now the Spirit has already testified, that he who believeth shall be saved; and if our spirits, or minds, are conscious that they do believe, then the Spirit itself beareth witness with our spirits, that we are the children of God.

In another place, the Holy Ghost has given the Christian world this testimony, *every one that loveth is born of God*. The nature of this love is also described by the same blessed person. Let us, then, compare the love which we are conscious that we feel, with the love described in the Bible; and if we correctly judge, that we have Christian love, then again, the Spirit itself beareth witness with our spirits, or our spirits and the Holy Ghost co-operate in evincing, that we are the children of God. In this way, it is the duty of every genuine Christian to assure his heart before God; and the person who does not wish to believe on the Son of God, and to *know* that he has a title to eternal life, is unworthy of the Christian name. Will it be credited that any should be indifferent about knowing what their state is, that have immortal souls to be saved or lost? So long as one knows not that he belongs to the Redeemer's ransomed and justified people,

he cannot know that he does not belong to the devil's dominions; and surely, it cannot be thought a question of little moment, or one that lightly affects our peace, whether we are heirs of heaven or heirs of hell! *These things have I written unto you that believe on the name of the Son of God, saith the apostle John; that ye may know that ye have eternal life. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.*

Other assurance than that which consists in knowing that we are in Christ, and that we shall certainly be saved, we neither desire nor commend. In this we are persuaded the Bishop will agree with us, notwithstanding J. E. thinks him the enemy of every kind of assurance; and we agree too in our opinion of the mode, by which any attain to this happy knowledge; that it is by a right apprehension of scriptural piety, a judgment that we are the subjects of it, and a legitimate inference from the promises of God, that such as possess the Christian character shall certainly be saved. In short, sanctification furnishes evidence of our actual justification; and all persuasions, which men have from any other source, that they are accepted of God, that their sins are pardoned, and and that they shall enter heaven, are delusive, and shall perish.

"But," it will be demanded, "if W. W. and J. E., the authors of the pamphlets before us, agree in the sentiments of Usher which have been cited, about what do they dispute?"

This is the secret; J. E. *suspects* that W. W. really opposes the doctrine, that a believer may have, and ought to have, an assurance, which is satisfactory to himself, that his sins are pardoned. He also shrewdly *guesses*, that the Bishop intended to deny the necessity of all divine agency in the conversion of a sinner from the error of his ways. Hence J. E. observes, "it may be supposed from his title, that W. W. is not opposed to the doctrine of 'a personal assurance of the pardon of sin,' but only to a personal assurance of it 'by a direct communication of the

Holy Spirit. If so—if he really does believe that it is still the privilege of the Christian to be *personally assured of the pardon of his sins*, whether by a *direct* communication of the Holy Spirit, or otherwise, it is a matter of joy.” P. 4. But why, Mr. J. E. so much skepticism on this subject? Is it because of some previous judgment, that ‘the whole tenor’ of any thing which W. W. writes must ‘be in direct hostility to evangelical truth?’ Or does it result, from an unavoidable ‘misapprehension of the author’s meaning?’ P. 3. Surely it requires nothing but common candour in one so discerning as J. E. to understand W. W. when he puts in ‘a caution (*Essay*, p. 19.) against his being understood to deny the possibility of a Christian’s knowing that he is within the terms of the gospel covenant.’ It requires not even the ‘*spiritual discernment*,’ which he rather indecorously intimates Christians must ‘begin to suspect’ the Bishop deficient in, (*Reply*, p. 22.) to apprehend the meaning of the assertion, ‘faith and repentance are exercises of the mind, and subjects of consciousness.’ *Essay*, p. 19. To us, it is also sufficiently plain, that while W. W. denies assurance of salvation to be of the essence of saving faith; and denies a *direct* personal assurance to be highly desirable and to be laboured after, he nevertheless teaches, that an *indirect* personal assurance, obtained by *inference* from our own consciousness, and the records of divine truth, is both attainable and desirable. He says of such an assurance, ‘it is not denied to be a fruit of the Spirit, in like manner with the other fruits associated with it in Gal. v. 22.’—such as *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance*. Be it known and remembered, therefore, that Bishop White does teach the necessity of the agency of the Holy Ghost in producing the Christian graces in sinners, and that he admits a scriptural assurance of pardon to be one of them; which is not given to all, but enjoyed by some. It is falsely, therefore, that he is accused of representing sinners to be able to convert themselves, and practise holiness without the blessed influences of the Spirit. If the *Essay* left any reasonable ground for a suspicion on this subject, the notes which accompany this edition of it, put

the subject beyond controversy; for in them we find the following assurances: that, 'it never occurred to the author, to deny the regenerating grace of baptism [by the Holy Ghost] nor the renovating which can proceed only from the Holy Spirit of God, nor his being shed in religious graces.' *Essay*, p. 43. 'In the *Essay* there is no denial of the agency of the Holy Spirit on the human mind. The question relates to a communication specially defined, and the alleged manner of its being made. What we know of the things of God, should be known both notionally and experimentally.' *Essay*, p. 53. On the 64th page of his work, the Bishop solemnly, and explicitly, disavows the doctrines which have been imputed to him, that the gospel is the power of God unto salvation without the influence of the Holy Spirit; that it is not necessary to know the things of God experimentally; and that baptism is a sufficiently satisfactory evidence of grace. He denies too, that they are contained in his *Essay*; and that he makes light of *the conversion of the heart*. On the 63d page he boldly affirms, moreover, that 'it is impossible, under a right knowledge of' the articles of our faith, 'to exercise faith and repentance; and not entertain a sure trust, in the mercy of God through Christ.' He had before observed in the *Essay*, p. 9. that 'there is no degree of satisfaction from this source,' from the operation of the Holy Spirit through our own consciousness, the medium of gracious habits of believing and repenting; and the written testimony of God, 'to which the devout mind may not attain, by the dint of holy endeavour and desire.' These expressions must afford all the friends of evangelical religion, who are not prejudiced against Dr. White, unfeigned pleasure: and should induce many who have called him a teacher of mere morality and good nature, (which naturally good things he certainly exemplifies in a remarkable manner), to retract their uncharitable judgments.

But J. E. is not satisfied; and since we have no reason to doubt his piety and integrity, his tartness to the contrary notwithstanding, a few of his objections to the Bishop's *Essay* shall be more specifically considered. The *Essay* asserts, p. 7, that the revelation made to the

world by Jesus Christ is the only ground, when it is considered independently on personal application, of a scriptural assurance of pardon; and surely, if no revelation of the nature and terms of pardon, and of the characters to whom this blessing is promised, had been made, no man could know that he is a pardoned sinner. The revelation of God then, made in the gospel, is certainly the foundation on which every *scriptural* assurance must be founded, and the only ground without the mind of man, on which it can be established.

"The knowledge of this gospel," continues W. W. "is brought to us, in the same way with that of any other subject: for—'faith cometh by hearing.'" This rouses the lion in J. E. and he concludes, since the gospel is the power of God unto salvation, 'then, to make it the power of God unto the salvation of the people, nothing more is necessary than to teach it to them in their youth, in schools, academies, and colleges, in the same manner as they are taught languages, and the arts and sciences.' *Reply*, p. 5. This inference he would palm upon the Bishop's assertion: yet for aught we can discover, the knowledge of the gospel may be brought to our minds through reading, hearing, and public teaching, either with or without the renovating and sanctifying influences of the Spirit. The Bishop does not intimate that *the saving knowledge* of the gospel, or even that which is the ground of scriptural assurance, is brought to our minds through our eyes, ears, apprehension and reflection, *without the saving agency* of the Spirit of all grace. One of the *Methodist Episcopal* Church should not be quite so captious in his dealings with a son of her Protestant Episcopal Mother.

The Bishop has used a very common, but unphilosophical expression, concerning *the state* of an individual's mind, when he says, that it 'is a subject of consciousness.' Now in modern mental philosophy, at least, consciousness can have no other object than a present mental operation. We are conscious of what our minds are at present doing, just as we remember what they have before done. How we *stand* in relation to God and all religious concerns, that is, what our religious *state* is, we

judge, or infer, from our consciousness of present, holy mental actions; from the remembrance of past exercises of faith, repentance, love and other Christian graces; and from our comparison of these mental operations with the divinely inspired descriptions of the children of God. When the Bishop observed, that a state of mind is a subject of consciousness, he evidently intended nothing but this, that one may know what his state of mind is, from being conscious of his mental exercises. But J. E. plays with this little string of words most musically.

"A pardoned state of mind then is a subject of consciousness; as well as our compliance with the terms of pardon, repentance and faith, which 'are exercises of the mind and subjects of consciousness.' But are we conscious of it at the time that it takes place, or not till some time afterwards? and, if not till some time afterwards, how long? Is there any period definitely fixed in the scriptures; or in nature? Or is every one left, on the subject, merely to his own imaginations? If the state of the mind is a subject of consciousness, there is no reason which can be given, to prove that we may be assured, from this source of evidence, of a state of justification or pardon at *any time*, which will not equally prove that we may be assured of it, from the same source, in the moment in which it is experienced." *Reply*, p. 7. In this manner he runs on at a round rate, and if the hypothetical predicate is true, the hypothetical conclusions must follow: but J. E. seems very well to know, that he is beating the air.

He is more serious in attempting to trepan W. W. for saying, that the fruits of the Spirit 'are all alike produced by that suasive and insensible operation of the Holy Spirit, of which we are no otherwise conscious, than through the medium of the gracious habits of the mind: any more than we have a knowledge of the 'wind, except by its agency in nature.' *Essay*, p. 9. From this sentence, J. E. takes the liberty of insinuating that W. W. denies that a Christian knows any thing about the *effects* produced by the agency of the Holy Spirit. W. W. intimates no such thing; but evidently believes, that we may be conscious of believing and of repenting,

and may judge from the testimony of God contained in the Bible, that our acts of faith and repentance proceed from such an agency of the Spirit, as is perfectly consistent with the constitution of our minds, and the laws of mental empire which the Creator has established.

J. E. asks, p. 7. "Is the wind's agency in nature *sensible* or *insensible*? If *sensible*, it is rather an unhappy illustration of *insensible* operations of the Spirit." How the Comforter was to *comfort* believers, "and they were to *know* him, as dwelling in them, by *insensible* influence and operation, I confess is beyond my comprehension." "The Holy Spirit was promised as a *sensible* comforter, to abide in the Church." *Reply*, p. 17. Many similar remarks might be quoted, but it is needless.

Does the Bishop, then, deny, that by the agency of the Spirit men have *comfortable feelings*, of which they are conscious, in consequence of that faith which worketh by love? Not at all! Does he deny that the *effects* produced by the wind are perceptible, when they waft a feather, or bear down a forest? No, not he! What, then, is the subject of dispute; and why should the word *sensible* be printed in italics in the *Reply*, more than a dozen times in a few pages, like so many naked swords pointed at the Essayist?

Sensible we take to be an attribute of any mental operation performed through the five senses, and of any object perceived by their instrumentality. This is the strict and philosophical use of the word. Any thing which may be seen, heard, smelt, tasted or touched, is a *sensible* object; and any act of seeing, hearing, smelling, tasting or touching is a *sensible* operation, or an act of the senses.

We might excuse J. E. for using *sensible* in a loose manner, had he not made the word a matter of serious objection and disputation; but before he attempted to ridicule the venerable Bishop for using it, he should have defined the meaning which he at least attaches to it. An *insensible operation* of the Holy Ghost is by no means an operation of which we have *no knowledge*. *Space* and *power* are *insensible* objects; that is, not objects of *perception*; but they are of *conception*, or apprehen-

sion, for we form some notion of the meaning of those words. We have no hesitation in affirming, that no operation of the Holy Spirit is perceptible, by any of our senses; and that none of the effects of the Spirit's operations on the human mind are *sensible objects*; but as has been already said, we may be conscious of such holy mental operations as the scriptures assure us proceed only from the influence of the Holy Spirit on our minds; and consequently we may be conscious of the *effects* of the Spirit's operation; which are either single gracious acts, as at first, after regeneration, or gracious acts repeated, until we acquire a readiness and facility in performing them, together with a disposition to perform them, because we have previously performed them, which are *gracious habits of action*. Our knowledge of any operation of the Holy God on our minds, is therefore, dependent on our consciousness of a gracious single, or habitual operation; which is the thing affirmed by the Bishop, in this much abused sentence. His illustration by a scriptural allusion to the wind we think not quite so unhappy as J. E. supposes it to be: for *the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit*. The essence, the substance of the wind is not perceived by our senses, but its effects are; and we form our notion of the thing itself from its sensible properties and effects. We have knowledge of the wind by its agency; but the agency itself is not a sensible object; the *effects* of that agency are. We see a straw floating from north to south, and say, this is an effect of the wind's blowing: we reason too, about the agency of the wind in producing this effect; but the specific gravity of the air, the rarefaction of it in the south, and the flowing of the denser air from the north, are not perceived by our senses. The effect produced by any operation is very distinct from the operation itself. In like manner, neither the Holy Spirit himself, nor his agency is a sensible object, but the things produced by his agency are some of them sensible, and some of them insensible effects. Material things, produced by his operations, are sensible objects; but dispo-

sitions and acts of mind are not. Are we then ignorant of these mental effects, because they are not sensible objects? No more than we are ignorant of the existence of our own minds, for the same reason, that neither mind nor existence is an object of perception by the senses. We conceive of the effects produced in our minds by the Holy Spirit; we apprehend the meaning of the words faith and repentance; and we are conscious that we believe and repent.

Other inferior matters of controversy between the authors of these pamphlets occur, which we have neither time nor disposition to consider. We leave their disputation with the observation, that it would be well, if J. E. would cultivate a little of the urbanity, suavity and candour of W. W., and well too, if the latter were to imitate the prompt and perspicuous style of his antagonist.

With the good Bishop we have a little controversy of our own to settle, concerning our mutual friend, John Calvin. The Essay affirms, p. 14. that 'the position of a personal assurance of the pardon of sin, by a direct communication of the Holy Spirit,' is a *tenet* 'distinctly taught in the Institutions of Calvin.' No references to particular passages are given; and it is hardly to be supposed, that any one can affirm with certainty, unless he has lately read through the whole of the Institutions, that they do not contain such an opinion; but having just perused attentively what he says in Book III, of faith, we do declare that we can find no such position maintained as the Bishop has sufficiently refuted in his Essay. If Calvin says, that an assurance of pardon is given to an individual by a direct communication of the Holy Spirit, by an inward suggestion of something not recorded in the Bible, we will thank the learned American prelate to refer us to the words; and will cheerfully confess, that we have been negligent in our researches. Calvin does indeed teach, and we are sorry for it, because his great name countenances an error, that assurance of pardon and salvation is of the very essence of that first act of saving faith, by which we receive Christ for our Saviour; but then he teaches, that this faith is communicated to

us through the appointed means of grace; so that we come by this faith, full of assurance, by the reading, hearing, and contemplating of the gospel. The fact that Calvin includes both the assurance of the truth of the testimony of the gospel believed, and the assurance of being saved, in the essence of faith, probably induced the Bishop to think that he taught the *direct* communication of an assurance to an individual; whereas Calvin really teaches, that faith itself is *indirectly* communicated, through the influences of the Holy Spirit on our rational faculties, and by the instrumentality of the gospel. What Bishop White calls 'a suasive and *insensible* operation of the Holy Spirit,' Calvin denominates, for the same reason, 'the *secret* operation of the Spirit.' *Inst.* B. III. Ch. i. The Bishop, therefore, is less at variance with this father of the reformation than he supposed he was. The Spirit, says Calvin, in the chapter just cited, 'is an internal teacher, by whose agency the promise of salvation, which otherwise would only strike the air, or at most our ears, penetrates into our minds.' We justify our own exposition of Calvin's opinions on this subject by such passages as the following, from B. III. Ch. ii. "In the first place, we must be apprised, that faith has a perpetual relation to the word, and can no more be separated from it, than the rays from the sun, whence they proceed. Therefore God proclaims by Isaiah, 'Hear, and your soul shall live.' And that the word is the fountain of faith, is evident from this language of John: 'These are written, that ye might believe.'" "The same divine word is the foundation by which faith is sustained and supported, from which it cannot be moved without an immediate downfall. Take away the word then, and there will be no faith left." "The word itself, however it may be conveyed to us, is like a mirror, in which faith may behold God. Whether, therefore, God in this instance use the agency of men, or whether he operate solely by his own power, he always discovers himself by his word to those whom he designs to draw to himself." "No man is truly a believer, unless he be firmly persuaded, that God is a propitious and benevolent Father to him, and promise himself every thing from his goodness; unless

he depend on the promises of divine benevolence to him, and feel an undoubted expectation of salvation." "There can be no faith, without the illumination of divine grace." "And thus the human intellect, irradiated by the light of the Holy Spirit, then begins to relish those things which pertain to the kingdom of God, for which before it had not the smallest taste. Wherefore Christ's two disciples receive no benefit from his excellent discourse to them on the mysteries of his kingdom, (Luke xxiv. 45.) till he opens their understanding that they may understand the Scriptures. Thus though the apostles were taught by his divine mouth, yet the Spirit of Truth must be sent to them, to instil into their minds the doctrine which they had heard with their ears."

So far as this we agree with Calvin, that every act of the mind in believing any proposition to be true, excludes from the mind, during the performance of that mental operation, all doubt whether the proposition be true or not; and hence we say, that every act of faith includes at least a present assurance of the truth of the proposition which is the object of faith. Were Jehovah to state such a proposition as this, 'J. E. thou shalt be saved,' and were J. E. to believe it to be true, he would of necessity in such a case, have an assurance of salvation included in the very act of faith in the statement. But no such affirmation, including an individual's name, has been made of God *to*, or *concerning*, any man now living. Jehovah testifies, *that he who believeth and is baptized shall be saved*. In believing this, we have an assurance; but of what?—Not of our own salvation; but of the truth of the testimony of God, that every one, whoever he may be, that believeth and is baptized shall be saved. We have not the least doubt on this subject, so long as we believe the affirmation of God to correspond with what shall be the future fact, in relation to every believer. We may at the same time doubt whether we believe and have been baptized. We may also be conscious of a mental act of faith, and yet doubt whether it be such an act of faith of which we are conscious, as that by which a sinner receives and rests on Christ alone for salvation. Neither Calvin nor J. E. seem to have duly considered this; for

both of them evidently think, and truly too, that a man must be conscious of believing and repenting; while they are inattentive to the fact, that every one does not reflect on his own consciousness; nor does every one candidly and sufficiently compare the mental emotions which he knows himself to experience, with the inspired descriptions of the Christian graces, so as to judge, that the faith, of which he is conscious, is saving faith; and to conclude, that since God has promised salvation to believers, and he is a believer, therefore he shall be saved.

Every child is conscious of every one of its mental actions; but few children *reflect upon that consciousness and reason about it*. Thus it is with many of the children of God, who are babes in Christ. A more full discussion of this subject may be found in "Ten Sermons on Faith," by the conductor of the present work, to which those who are disposed to pursue the subject are respectfully referred.

On the 15th page of the Essay, the Bishop informs us, that approved writers of the churches which have adopted the Westminster Confession of Faith have generally abandoned the doctrine which he opposes. He cites Baxter, and then says, "the late Dr. Witherspoon, in his Discourse on Regeneration, in the 1st volume of his works (p. 175 and 176) gives us the point as an essential of a state of grace." This, said we, to ourselves, is a strange sort of an abandonment of the obnoxious position! Dr. Witherspoon then is against the Bishop! We examined the pages referred to, and found that the Doctor *gives us* no intimation that a direct and positive assurance of salvation is given to an individual by the Spirit. We next turned to the Bishop's *errata*, but finding no solution of the difficulty, were determined to dispute his assertion, till we reflected on the slovenly execution of the typographical part of the work, especially of the notes, and the weariness of authors in correcting their own writings, when we ventured on a correction to please ourselves. We will read thus, 'Dr. Witherspoon, &c. *gives up* the point, as an essential of a state of grace;' and doubt not that we should find it thus printed in the

first edition of the Essay, or J. E. would have taken conspicuous notice of the subject.

With J. E. we should have no objection, to contend earnestly for the faith once delivered to the saints, with Christian temper, and Christian weapons; we close the review therefore with a few considerations addressed to him.

You have undertaken, Rev. Sir, the 'vindication of the Methodists as a body,' in your Reply to W. W., and you have contended for the assurance of pardon, if not of salvation, as a privilege of the children of God. Now Sir, if you will vindicate the doctrines of the Methodists in general, (and you are esteemed a conscientious Arminian,) if you will affirm, that a believer who is assured of pardon may become an unbeliever, what good will his assurance do him? Suppose that you are to-day assured, that all your past sins are pardoned, and that to-morrow you should utterly fall away from grace, which you allow to be possible, so as never to be again renewed to repentance. According to the doctrines of your church you must then infallibly be damned; yes, damned, even after all the sins of the portion of your life previous to your conversion have been completely pardoned. Pray Sir, would you expect in such a case to be punished at all for the sins which were once blotted out by the hand of mercy? If a believer, assured of pardon on good grounds, should utterly fall away, and perish, and all his sins, even the pardoned ones, not be punished, how could it be said that God will render unto every one according to his deeds? and if he should be punished for the sins which were believed to be pardoned at the time of his conversion, how could the assurance of pardon be any thing but the assurance of a falsehood? Is it not inconsistent with the idea of the pardoning of certain sins, that the transgressor should ever be punished for them?

Again, one of your members has a direct assurance from the Holy Spirit, you admit, that he shall be saved; for he is a believer. Is this an assurance of a fact or not? If of a fact, he shall certainly be saved. How, then, can he so resist and grieve the Holy Spirit, as to fall into a state of condemnation, and become a subject of the dam-

nation of hell? If he can fall away so as to perish in sin, his assurance of salvation, was an assurance of a lie; and yet this assurance that he shall be saved, when he shall not infallibly be saved, came, according to your admission, from the Spirit of God himself!

Perhaps you will reply, that the Holy Ghost gives no man an assurance of his salvation, but only that all his past sins are pardoned. Let us ask then, wherein consists the privilege, which you seem to consider an eminent one, of knowing that our past sins, at any given period of life, are pardoned, if we have no assurance, that we shall not, after receiving this pardon, fall from grace, and sink into hell? What is the pardon of sin worth to a sinner, if it does not rescue him from everlasting burnings?

You speak of the assurance of justification. Does God condemn at the day of judgment any who were at any time justified by him? If not, can any persons assured of justification, fall from a state of acceptance with God, through the imputed righteousness of Christ?

What comfort can it afford any one to be assured that he is already justified, if he is not at the same time assured, that he shall not at any future time, be condemned?

It is astonishing Sir, to witness your zeal for assurance, when a man of your intellect must know, that according to the Arminian scheme of the Methodists, it is a very unsubstantial and trivial good.

While we thus write, we have no unkind feelings towards the denomination of Christians which you vindicate; and are happy in persuading ourselves, that multitudes of them shall meet us in heaven, to celebrate the riches of divine grace, which, in the counsels of eternity, rendered their as well as our election, effectual calling, preservation, and ultimate salvation, sure.

ARTICLE II.—*The Fathers, the Reformers, and the Public Formularies of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln; to which is prefixed a letter to the Archbishop of Canterbury, on the subject of this controversy; by a Layman: with a Preface, Notes, and an Appendix, by an American Clergyman.* Philadelphia: published by Philip H. Nicklin and A. Small. 1817. pp. 203, 12mo.

THE worst part of this book is its long title, which we fear will, in some measure, prevent the circulation of it; for one who is not uncommonly blessed with memory would hardly know how to ask for it at a book-store. Another circumstance may prevent its being generally read: it is thought to be serviceable only for Episcopalians; and in our country they are said, as a body, not to be fond of much reading on religious subjects; and to be wholly averse to controversy, unless it be on the subject of episcopacy. Without pretending to enquire whether this allegation, which is frequently made by booksellers, is true or not, we beg leave to say, if any think and preach as Dr. Tomline, the Bishop of Lincoln, must, we are glad to have them occasionally publish their sentiments; for their exertions keep awake the champions of truth. Dr. Tomline's 'Refutation of Calvinism,' as he is pleased to call it, has induced the Rev. Thomas Scott to write two large octavo volumes, and excited many others to defend the cause of orthodoxy. Now we have no fear that the truth will suffer by being agitated and opposed, if her friends perform their duty. Indeed, men are so generally inclined to a lethargy in religion, to a criminal indifference to truth and error, that in our present imperfect state some controversy seems to be as needful, for a stimulus to investigation, as collision to elicit fire from flints. The church of Christ on earth cannot be in a worse state than that in which every man, unmolested, shall teach whatever damnable errors seem good in his own eyes, and no body shall care to exhibit the doctrines of God in opposition to them. We regret, truly, that Dr. Tomline should be unfriendly to what we verily believe to be the

revealed sentiments of the Father of lights; but if he holds essential errors, and teaches them, we repeat it, we are glad that he publishes them, for otherwise there would be little hope of any rectification of his opinions, or of purifying the minds of those who may have been contaminated by his conversation and preaching.

Among all the books which have been written in answer to Dr. Tomline, we doubt if any one is so well calculated to be generally profitable as this little volume 'by a Layman.' It is cheap; it is concise; it is plain; and presents extracts from Calvin, and the Articles, Homilies, and Public Formularies of the Church of England, in contrast with the statements of the Bishop of Lincoln, in such a way as to give the reader a fair opportunity of judging between them for himself.

Some of our readers will be ready to inquire, what have we to do with the religious disputes of these English Bishops and Laymen? Why should we read the book?

The Bishop of Lincoln among the high Church Arminians of England is precisely what the Rev. Horace Holley is among the Socinians of Massachusetts, and what the Rev. Dr. How, and the Rev. Bishop Hobart of New-York are among the high churchmen of America. The Layman in correcting Dr. Tomline, very well opposes the anti-evangelical efforts of many who preach and write profusely in our own country. It is contended in America as well as in England, that predestination is dependent on foreseen compliances with conditions; that God can no more foresee contingencies than he can work impossibilities; that articles of faith may be subscribed without fully consenting to them; that to be 'very far gone from original righteousness,' means, 'not quite gone from it;' that baptism is all the regeneration a moral person needs; that every unrenewed man has as much inherent mental power to choose that which is morally good, as evil; and that good works are the appointed condition of man's becoming intitled to salvation. In short, there is not an error assailed in the book before us, which it is not as important to expose and refute in the United States as in Great Britain.

This American edition has been divided into chapters,

that it may be more conveniently consulted, and contains a Preface and an Appendix in which the operations of the will, and the doctrine of original sin, are particularly considered. Of these we have no opinion to express; because they have been generally, and we cannot say unjustly, attributed to the conductor of this Theological Review. Let them go, for what men of learning will say they are worth.

It would give us pleasure to make extracts from the body of the work; but it will not admit of it; for this plain reason, that no one part is more intitled to this distinction than every other; and we have not room for the whole.

ARTICLE III.—*Sketches of the Life and Character of Patrick Henry, by William Wirt, of Richmond, Virginia.* Philadelphia: published by James Webster, 1817. pp. 459. 8vo.

WE are not unmindful, that our province is theology, when we invite the attention of our readers to the volume before us. So far as any work relates to religious topics, we shall consider it a suitable subject for our review: and we have, in the present case, resolved to pay our tribute to the merits of these 'Sketches,' because Mr. Wirt honourably condemns, and discountenances, duelling; while he also clearly asserts, that his prodigy of eloquence was a believer in Christianity. Every thing which is said in this volume, on the subject of religion, is well said. It is a matter of regret, however, that Mr. Henry should have deferred the consideration of theology to a late period of life; and then should not have associated himself with any particular denomination of Christians for the observance of Christian ordinances. We are persuaded, that his elegant biographer has stated the fact on this subject; and we commend his fidelity to the cause of truth; but we regret that there was any occasion for recording Mr. Henry's delinquency. Much, however, is gained, in our being able to say, that the first republican governor of the State of Virginia, the man above all others, excepting Washington, admired and esteemed, in a state that has

many distinguished unbelievers, was in his convictions and public acknowledgment, decidedly a friend to divine revelation, and the advocate of the Bible.

In his old age, Mr. Henry thus writes to an affectionate daughter:

"I have long learned the little value which is to be placed on popularity, acquired by any other way than virtue; and I have also learned that it is often obtained by other means. The view which the rising greatness of our country presents to my eyes, is greatly tarnished by the general prevalence of deism; which with me, is but another name for vice and depravity. I am, however, much consoled by reflecting, that the religion of Christ, has from its first appearance in the world, been attacked in vain, by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has been complete. What is there in the wit, or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftsbury, Bolingbroke, and others? and yet these have been confuted, and their fame is decaying; insomuch that the puny efforts of Paine are thrown in, to prop their tottering fabrick, whose foundations cannot stand the test of time. Amongst other strange things said of me, I hear it is said by the deists that I am one of the number; and indeed, that some good people think I am no Christian. This thought gives me much more pain, than the appellation of tory; because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long, and have given no decided and public proofs of my being a Christian. But, indeed, my dear child, this is a character which I prize far above all this world has or can boast. And amongst all the handsome things I hear said of you, what gives me greatest pleasure is, to be told of your piety and steady virtue."

This may be called the preaching of an aged man, but his experience certainly qualified him for the instruction of young politicians; and were they to admit and act upon his testimony, they would secure whatever is permanent and valuable in popularity, the esteem, which the good delight, and the wicked are compelled, to feel for an honest man.

Deism, we are happy to say, is not so fashionable as it was, and cannot now be deemed a qualification for office, or the enjoyment of public favour. Not to be opposed to Christianity, to commend it before religious

people, to praise it as a public good, like the general education of our youth, and to live without either its personal restraints or consolations; this, yes, this is the fashion with most of our public characters. It has become reputable too, for our philosophers, and deistical physicians in particular, to begin to read the Bible through, when they have retired from active life; because they think it a shame to die without ever having perused attentively a volume of such high pretensions, and acknowledged sublimity. 'Better late than never!'

If they could be persuaded to begin the examination in early life, they might, at least, have the satisfaction of knowing, that they have not neglected a work, which they may in future think important, to the imbecility, and uncertain attention of dotage. Mr. Henry's most eloquent sayings, which produced the most happy effect, are quotations from the Bible, or allusions to things recorded in the sacred pages. It might help the elocution of some of our young declaimers to read this ancient book.

We remember to have heard the Hon. Pierpoint Edwards, when most distinguished at the bar, and when an avowed infidel, quote the scriptures in his pleadings with powerful effect. In all cases of common law, there is no book which furnishes so many general principles, and so many cases of their particular application, as this blessed volume. We remember an anecdote too, of Asa Spalding, Esq. an infidel of distinction, who being a member of a visiting school-committee, severely reprimanded those children who had not learned the catechism, and made them read the xxth Chapter of Exodus before the company. On being questioned concerning the consistency of his conduct on this occasion with his deistical notions, he said, 'if I had not learned the catechism and read my Bible in youth, I should never have been any thing in society; and until we can find a more useful book, I would have children read it.'

Not on this ground alone, do we wish the mighty ones of the earth to search the sacred oracles, although it is an important one; but we are persuaded that should they search them, as they would a book of human science, it would not in all instances be in vain, even for eternity.

Should all our public characters believe in, profess, and obey, the religion of Jesus, we should then be that happy people, whose God is the Lord.

ARTICLE IV.—*The Life and Power of True Godliness; described in a series of discourses: By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New York. Published by James Eastburn & Co., and William Gilley. A. Paul, printer, 1816. pp. 424. 8vo.*

IN doing justice to the defects and merits of the volume which we have just read, we feel no apprehensions lest we should offend the writer, for he will know how to estimate our motives, and is an author, neither of so much vanity as to think his writings perfect, nor of such sandy materials as to be worn away by a little attrition. The volume is handsomely inscribed, without flattery, to Colonel Henry Rutgers, in a very affectionate introductory letter. In a short preface, the author candidly avows it to be his object in sending to the press these ten sermons, illustrated by critical notes, to furnish "a work, at once both doctrinal and experimental," "adapted to the actual condition of society in our cities and our country," which may "be recommended to the perusal of those who are seeking the consolations of the gospel of the grace of God." Such a work was needed, and in his attempt to furnish such an one for ministers, and the more intellectual part of the religious world, we think he has succeeded. For unlearned Christians we do not say he is too metaphysical, but that his metaphysics are not reduced, by the plainness of his diction, and the clearness of his thoughts, to the common sense of every man.

We shall, first, make a few strictures on most of his defects, that it may not be necessary to think of them, when we come to the consideration of his excellencies. We would prevent, if possible, every violation of the wholesome laws of orthography. We protest, therefore, against the introduction of a capital letter after nearly every colon in the book, and request, that in all future editions, it may be exchanged for the small letter, which

of right appertains to the place. The different members of a sentence are not *platoons* that should be distinguished, by the plumes of their officers above the heads of the *privates*.

The Doctor is too fond of obsolete, technical phraseology; and hence we have the distinction of *objective* and *subjective* religion, *objective* and *subjective* emotions, *objective* assurance, *subjective* enjoyment, *subjective* grace, and similar expressions, over and over, until we could wish the writer as weary as we are of the terms. See pages, 295, 298, 300, 332, 333, 336, 350, 64. In the instance, in which he says, "we disapprove of making *subjective enjoyment* the ultimate end of your exertions in Christianity," he must intend '*your own enjoyment*;' and we confess ourselves unable to conceive of any *enjoyment* of which some one is not the *subject*. On the 378th page he states, that God's complacency is on account of our *subjective* piety. Here the word is an idle expletive; for *our piety*, is that piety of which we are the subjects.

Of Nicodemus he says, "no wonder he *would* be struck by the pointed application, which our Saviour made to him." P. 43. It was not a matter of *will* on his part whether he should be *struck* or not; yet we agree, that it is "no wonder he *should* be struck." "No other man ever hath borne himself again;" p. 53, is rather a queer expression. He seems to compare regeneration, p. 68, to some infectious diseases, for he speaks of things "highly subservient to the progress of sanctification, when regeneration *has actually taken*." A physician might adopt the same language on the subject of vaccination. The impersonal verb *behoove* he spells *behave*, and uses like an active verb, thus; "we behave to depend upon him,"—"believers behave to walk according to their Christian profession;" and "men—behave to consider the peculiar kind of evidence;" in which instances it behooved him to have said, "we *ought* to depend," "believers *ought* to walk," and "men *ought* to consider;" or else to have employed the common form of expression. See p. 189, 191, 198, 233, and other places. He speaks of "a state of society *where* profes-

sors have the most religion," instead of the state in which, or wherein. p. 103. "You would require," (he means it would be requisite for you) "in a special manner, to remember, that there are different degrees of grace." p. 225. It is somewhat vulgar to say of infants, that they are "*snatched off*" from the evil to come," and worse than some inelegance to attribute *snatching* to Jehovah. His providential dealings are all deliberate, and have nothing in them analogous to the sudden and passionate actions of mortals.

He speaks, p. 343, of "engaging, in a vow to the Searcher of hearts, that we *shall* henceforward promote his glory." We *engage* that we *will*, but *foretel* that we *shall*, perform any work. "I shall," and "we shall," are declarations concerning something future; whereas "I will," and "we will," are promises, or expressions of determination. "Thou wilt, he will, ye will, and they will" on the other hand, are simple assertions concerning some future actions of the persons denoted by the pronouns; but "thou shalt, he shall, ye shall, and they shall" are expressions of the determination of the speaker, to constrain, or compel, or persuade, some person or persons to perform some action. These distinctions we wish the descendants of Scotch and Dutch ancestry particularly to consider, because they most frequently confound their readers by the neglect of them. Even the celebrated Dr. Blair, (more celebrated for his fine writing than any thing else,) is sometimes censurable on this point; but then, he was a Scotchman, never naturalized in America, in which the English language is more generally spoken with purity and accuracy than in any other country.

The general division of the third Sermon is a clumsy one. "We are both enlightened and invigorated for our journey, by a knowledge of 'the power of his resurrection.' This, brethren, is the doctrine of my text: And I shall, I. Make that appear by an exposition, and II. Lay before you the several degrees of progress in the religious life." p. 80. What he intends to make appear is rendered doubtful by the manner in which he has introduced the demonstrative pronouns *this* and *that*. After the word 'resurrection,' he might have said, "That this

is the doctrine of my text, I shall, I. Make appear by an exposition," &c. which would have prevented any misapprehension of his meaning.

"It indicates something unfavourable" is an expression preferable to "it indicates unfavourably to those that remain." p. 398.—"The meaning of the expression, '*rejoice under the shadow of his wings*,' is this. Enjoying the shelter and the refreshment, provided for those over whom the divine perfections are providentially exercised, there is cause of joy; and as this is the case with all Christians, they all have, with the life and power of personal religion, both safety and comfort." p. 349. If this unhappily constructed sentence could be reduced to a few words, and those few, the period being banished, could be transposed, we should have our author's meaning thus: "*to rejoice under the shadow of his wings*, is to rejoice in the safety and comfort which the divine perfections graciously provide for all Christians." Dr. M'L. sometimes carries his attempts to give descriptions and definitions too far. Had he remarked, that the wings of fowls are designed to bear them through the air, and to protect their young, it would have been enough; but hear him: "*Wings* are those feathered members of the fowls, where-with they fly through the air, and protect their young." p. 348.—We are fond of systematic divisions in a discourse from the pulpit; but still we think our author has some formal heads which are needless. For instance he says, p. 341, "I shall, with divine assistance, *explain* the words of my text; and then, *describe the consolations* of true religion. I. I shall explain my text." To "explain the words of his text," is the duty of every preacher, if the words need explanation. We deem it expedient, however, ordinarily, to make the explanation of the words of a text a part of the introduction. Under this first head, nevertheless, instead of explaining the words, he introduces a lecture upon five distinct verses, which occupies eight pages of the sermon.

It appears to us to be a fault, both in Dr. M'L. and in Dugald Stewart, whom he quotes on the subject, to confound the passions and affections of the human mind, by calling the *affections* "agreeable passions." He might as

well have written an account of *agreeable sufferings*; for *passion*, when properly used, always denotes a painful emotion of some kind. Among the passions which govern the will, "instead of leaving it to be directed by wisdom and piety," he enumerates *Avarice, Ambition, Emulation, Anger, Grief, Fear, Jealousy and Love*. p. 312, 367. The last we consider to be the name of a *passion*, only when it is used to denote *lust*, or some inordinate attachment: in other cases it is the name of an *affection*. The want of discrimination on this subject would be nothing in the greater part of sermonizers, because we do not expect them to be precise, and metaphysically accurate in their language; but in Dr. M'L. it is something remarkable, since he is unquestionably one of the best reasoners of our age and country. But, before we speak of his merits, let us remark, that two of the sermons occupy more than one hundred octavo pages; that each of the ten discourses might, with propriety, and greatly to the satisfaction of most readers, have been divided into two distinct discussions, from separate texts; that the style of them is sometimes dry and stiff; that he brings not the true philosophy of the human mind so much to his aid in describing faith as other things; and that he uses the word *principle*, frequently, without rendering the idea attached to it sufficiently obvious. He introduces, we confess, Stewart's opinion, that those circumstances which make a part of our constitution and influence the will should be called *active principles*. p. 310. This excludes the notion of acquired principles. We could wish our author had been more explicit, p. 55, 56, especially about THE NEW PRINCIPLE OF SPIRITUAL LIFE. It is denied by many, that there is any such thing as a principle of action, or of life. Those who maintain what they call "the exercise scheme" in theology, assert, that the Calvinists use the word *principle* without meaning: and it is too true that many of them have never sufficiently defined the term. Although we come not into the secret of those who maintain that all man's exercises, good and bad, are immediately created by God, yet we cannot help thinking that the source of any motive to volition is a *principle of*

voluntary action, whether it be something in our original constitution, or something acquired. The word *active* may be omitted without any detriment to the doctrine of principles; for there are principles of mechanical, chemical, animal, mental, and spiritual action, of which one is no more active than another. The word *principium*, from which *principle* is derived, signifies *a beginning, an antecedent, an axiom, an original*. Thus the ingredients of bread, which are flour, water or milk, and yeast, are the component principles of bread. Those gases to which our atmospheric air may be reduced, are the first principles of the fluid which surrounds our globe. In accounting for any mechanical or chemical operation, those things which are antecedent and essential to the operation, and beyond which we cannot go in assigning a reason for it, are called the first principles of the operation. That in the constitution of an animal which to us seems to be the beginning, or ultimate animal cause, of a purely animal action, we call the first principle of that action. The first principles of human reasoning are *self-evident propositions*, or our *constitutional judgments*. Those things in the constitution or condition of the human mind, which we judge to be the most remote cause of any mental operation, we call the first principles of that operation. That, in any man's nature, or state, or acquirements, which appears to be the origin of, or ultimate reason which we assign for, any motive that regulates the will, is called a first principle of voluntary action. And in the same manner, should we attempt to account for spiritual actions, or for such mental operations of every faculty as renewed men perform, that which should appear to us to be the origin, or the beginning in man, of his holy, or spiritual exercises, we should call a principle of spiritual action. *Fixed principles* are such as are permanent, and originate any continued course of action. All those principles of action which are some part of our constitution, are fixed principles.

A summary account of principles of voluntary action, is this: every voluntary action is consequent on the apprehension of some *motive*; and any thing in man's nature, or state, or acquirements, which originates a motive

to any action, may be called a *principle of voluntary action*. A few examples will be sufficient. *I eat*, because *I choose* to eat; *I choose* to eat because *it seems good* to me to eat; and *it seems good* to me to eat, because I have an *appetite* for the food before me. My *motive* for eating in this case is, that *it seems good* to me; and it is my appetite which furnishes the motive. Hence, we are said to eat voluntarily, on the principle of appetite. That I should have appetite for food in a certain state of body, is one of the fundamental laws of my nature; and therefore we call appetite a fixed principle of action. In another case, my *judgment* that food or physic is necessary, may furnish me with a motive for willing to receive one or the other. Hence a *proposition*, the object of a judgment, is called a principle of voluntary action.

Again, in some cases we can assign no other reason for deeming it good for us to perform a certain action which depends on volition, than this, that we have formed the habit of doing it, and hence *habit* is said to be a *principle of action*. Finally, we embrace Jesus Christ from the apprehension of a sufficient motive; and *it seems good* to us to embrace him, because we have such saving knowledge of ourselves, of him, and of his salvation, as proceeds only from the teachings of the Holy Ghost within us. The ultimate cause of apprehending a sufficient, an effectual motive for coming to Christ, and for performing the deeds of holiness, so far as any one can discover it in himself, or prove it to be in others, is this, that the Holy Spirit dwells in the mind, to give it that knowledge which is, in its results, everlasting life and felicity. "It is a fact," we assert with Dr., M'L., "that *something* is graciously communicated from heaven to the fallen sinner, which affects every organ and every faculty, which directs and controls every exercise, until the whole man, soul and body, be sanctified to the service of the Lord." We say that this *something* is the Holy Spirit, sent down from heaven, to abide in us, as the Spirit of conviction, truth, faith, love, purification, and consolation. In consequence of the indwelling of the Spirit, we think, feel, will, and act, like spiritual men, and enjoy the state of spiritual life. We say, therefore, that the Spirit of God is

the first principle of spiritual action in man. But the Doctor continues to write, "And what is this new principle of perception, of will, and of action, which makes the new nature and the new man? What is this gift of the grace of God?" He then answers, "It is powerful in its action; and we call it life: it is spiritual in its origin, its influence, and its end; and we call it *spiritual life*." p. 56. We admit that *spiritual life* is a gracious gift of God, but instead of being itself the *new principle*, it is the result (if you mean by *life*, *activity*,) of the operation of the new principle; or else it is the name of a *state*, which you predicate of him who has the principle; for he is alive to spiritual objects and operations.

We have already hinted, that the Doctor is not so philosophically accurate in his discussion of the nature of faith, as of most other subjects. *The act of believing* is undoubtedly *one simple act* of the mind; but he does not describe it. He speaks of *faith in Christ* in general terms, so as to include in that expression the principle, the motive, and the immediately consequent operations of the mind, as well as the nature of the act itself. Perhaps, however, we ought to justify him for using the term with as great a latitude of meaning as it has in any passage of the Bible, instead of requiring that he, who is generally, should be always, a metaphysician.

Having exposed with impartiality most of the defects of this volume, which are worthy of notice, and may be considered by themselves; we turn to a consideration of the things, which demand approbation. They are many, and we can enumerate only a part of them.

He has given a very extensive and scriptural delineation of "the life and power of true godliness;" in such a manner as "is calculated to interest and to instruct the young believer, and to assist the more advanced disciple, in those reflections which are necessary to ascertain both the *fact* and the *degree* of his personal religion."

In his first sermon, which is introductory to the remaining nine, he exhibits "the distinguishing characters of evangelical religion." This was requisite, for every religion has a God, and a godliness, which appertain to it; and religions in general have some sort of a mediator;

but it is the Christian religion alone which claims for its author the Father, Son, and Holy Ghost, the only true God, and "Christianity, alone, establishes friendship between God and man in a [Divine] Mediator;—provides perfect satisfaction to divine justice for the sinner's transgression;—secures a change of mind from sinfulness to holiness by supernatural power;—and communicates a full title to a place in heaven on account of the merits of another." p. 14. In discussing the second subject here introduced, our author has the following animating passage.

"Christianity alone reveals the necessity of perfect satisfaction to divine justice for every act of transgression, and points out the sacrifice by which it is actually made. If there be [*is*] any one principle [that is, any one proposition which should furnish us with a motive for action] more clearly revealed, more important, and more frequently inculcated than another, it is this; *without shedding of blood there is no remission*. There is no venial sin: for every sin deserves the wrath of God, both in this life and that which is to come; and the Redeemer of Israel, in bearing our punishment, satisfied the demands of justice for every transgression. No other religion, but the gospel, provides such satisfaction. This is of course one of its peculiar excellencies. It is good news to the poor awakened sinner, that the blood of the Covenant cleanses from all sin. I use, my brethren, in this connexion, in preference to the word *atone*, the expression 'satisfy divine justice' for our sins, not merely out of deference to the excellent compilers of our acknowledged ecclesiastical standards, but chiefly because this phrase, although rarely used in modern pulpits, has not been as yet rendered indefinite or unintelligible. It is scarcely possible to live in the habit of saying, that Christ satisfied divine justice for our sins, and yet affirm that justice also admits of their being punished after it is satisfied. It is not possible for the reasonable creature to believe, that the *Surety* satisfied divine justice for the sins of those who are suffering in the everlasting fire the punishment of those very sins. I readily admit, that the two expressions, 'Satisfaction for sin,' and 'Atonement for sin,' are, in their proper, if not in their modern use, perfectly synonymous; and that both exclude any subsequent punishment; that each implies the reconciliation of the parties at variance: and yet, somehow it has come to pass, that very discerning men have made themselves familiar with ideas of an atonement, which they revere as complete, although it neither satisfies jus-

vice nor procures reconciliation. So powerful is the influence of habit, that we use terms, without knowing their import, because we have been accustomed to them. But sure I am, that no man will, in the common concerns of life, in the courts of law, or in the public transactions of nations, consider that atonement as complete, which is not satisfactory, nor that satisfactory, which does not set future controversy aside, produce reconciliation, and exclude further punishment." p. 22.

The title of the second Sermon is "the nature and origin of the Christian life." His text however, which is, *Marvel not that I said unto thee, ye must be born again*, led him to a description of the nature and necessity of a regeneration. These are his two general heads of discourse. Under the first he includes more than belongs to it, for he not only treats of the nature of regeneration, but of the origin of it, of that new life which is the result of it, of the means employed by its author in performing the work, and of several things which usually precede it. Surely all these things belong not to the *nature* of regeneration. His first and fourth subordinate heads, with a part of the third, which state regeneration to be an instantaneous, spiritual change of man's mind for the better, in which a new principle of action is communicated, are the only things recorded under the first grand division, which at all relate to the *nature* of regeneration. The second subdivision, which teaches that the change is accomplished exclusively by the power of God, should have been made a general department, under the title of the *origin of regeneration*; which would have corresponded with the general caption of the Sermon. Of works preparatory to regeneration he should have treated under a distinct general head. This is the most immethodical part of the volume before us. Under the second grand division, he shows with great clearness, that regeneration is necessary to the existence of faith, repentance, acceptable worship, and our future happiness. As fraternal metaphysicians we beg leave to suggest to the Doctor, that *regeneration* is not a *change* of the sinner's mind, but that *act* of the Holy Ghost which effects the change described. The thing produced by God's regenerating work is, a new birth, a new heart, a new state of mind, a

new creature, a new and spiritual nature. This sermon contains a great deal of sound reasoning, and evangelical doctrine. We particularly commend the following passages of it to the candid attention of our readers.

"It is not easy, brethren, to speak or to write, upon subjects of an abstract or intellectual character, without using expressions which do not often occur in the ordinary intercourse of man with man. We must not however, in treating of divine things, always speak superficially under pretence of speaking plainly. What is commonly called plain language from the pulpit, consists not in the simplicity of the words employed, so much as in the absence of thoughts. Men ordinarily call that perspicuous, which costs no trouble to understand; and the reason frequently is, that men are delivered from the trouble of thinking; because there is nothing communicated which requires thought. I am aware of this difficulty when I attempt to speak to you of a subject, which cannot possibly be understood without reflection. To the superficial hearer, every thing is abstruse which has any sense; and nothing is perfectly plain but that which has little or no meaning. I am also aware, and I confess, with gratitude to God for his goodness to the children of men, that many feel the power of regeneration who are not competent to define with accuracy the nature of the change which it effects. [Here he speaks of regeneration and the change effected by it as he ought.] Many a strong man cannot name a muscle of the body, or tell the origin and insertion of a nerve or a sinew. The anatomy of the body is not therefore, however, an unbecoming subject of study; nor is the nature of regeneration unworthy of our attention." p. 54. "Regeneration is often denominated, but not with precision, a *moral change*. It indeed improves the moral sense and the moral conduct; but as it is not effected by the power of moral suasion, to give it the exclusive designation of a moral change conveys an inadequate idea of its peculiar character. It affects the natural, or intellectual powers of man, as much as it does the moral or the active. It communicates no new faculty of either description, nor does its value consist in increasing the capacity of the one or the energy of the other. It does not convert the child into a man of science, nor the frigid into a man of sensibility: but it directs both reason and love to the things of God, and employs both intellect and inclination, as they ought to be employed, upon the things that belong to our peace. It is not a *physical change*, produced by the force of impulse, nor is it a mere *moral change* produced by the influence of motive on the will; but a *spiritual change* infusing a new principle of

life, [or rather the effect of God's regenerating work is a *spiritual change* in the mind, proceeding from a new principle of life, even the Holy Ghost,] which the mind did not previously, and could not, otherwise, possess: and this spiritual life, supernaturally communicated, lays the foundation for new exercises of perceiving, of feeling, and of acting, of a kind entirely distinct from any thing, of which the unregenerate mind was capable." p. 55. "We cannot think correctly of the new birth if we exclude the ideas of life and spirit; and we do not speak with precision, if we define the blessing conveyed, without including in our definition, spiritual life. Indeed, this expression is most conformable to the precision of metaphysical science. Life is a term very well understood; and as well understood by the vulgar as by the philosopher. Men of erudition may continue to dispute about that in which it consists; but it is obvious to all that life and death are distinct and opposite; and that in whatever the principle of vitality consists, there are different kinds of life in the universe. The gardener knows as well as his master, the difference between a living and a dead rose-bush: and without the aid of philosophy, the wandering savage will prefer his 'living dog to a dead lion.' There is, moreover, a propriety in distinguishing one kind of vital nature from another. Vegetable life is distinct from animal life; and the animal life as distinct from the rational: but the spiritual life is as distinct from any of these, as any one of them is from the other. Even philosophical accuracy, therefore, justifies the plain Christian, in retaining those distinctive terms, which Christianity recommends to his use, in speaking of the origin of piety in the heart. The religious life of man, as a *new life*, requires a name descriptive of its nature. It is derived from the Spirit of God; it is concerned about spiritual things; it introduces a man into a spiritual empire; it makes him spiritually minded; it makes him walk in the Spirit; it endows him with spiritual discernment; it qualifies him for worshipping God in spirit and in truth; and it ultimately settles the believer among 'the spirits of just men made perfect.' Why then not call it a *spiritual life*." p. 59.

To this Sermon, and indeed to most of the other, are appended critical and logical notes, which are equally worthy of the attention of the plain and the learned Christian.

The third Sermon exhibits "several degrees of personal religion." The highest attainment in the spiritual life on earth he considers to be *willingness to suffer for the cause of God*. We have not room for any more long quotations; but we must be permitted to doubt the soundness of the remark concerning a renewed person;

that "never is love more intense, than at the period of his espousals, or his desires more ardent for deliverance from evil, and for the enjoyment of his Redeemer." p. 90. Had he said *rarely* instead of *never* we would have been silent in this case, but we are persuaded, that persons who have been born of God in early life, frequently feel more intense love and ardent desires after perfect holiness, than they experienced in their espousals; and that those who have been restored to the divine favour after some sad season of declension or temporary apostacy, have felt more lively emotions of a spiritual kind, when brought again into the banqueting house, than when his banner of love was first spread over them.

The fourth Sermon, on "the Spirit of adoption," and the blessings which it confers on the believer, is replete with good sense, and unfailing consolation. He handsomely remarks in it, that "if we meet with some instances in which it is difficult to discern the seal of the living God in the foreheads of his servants; there are many in whom the impression is distinct and lasting. Their shining countenance[s] show that they have been in the mount with God."

The fifth Sermon is a learned and able dissertation on "the means of growth in grace." In expressing the utility of the sacraments, he makes use of a very fine similitude. "Sense is the path through which the Redeemer travels to the mind, to invigorate our reason, to confirm our faith, to awaken our affections, to engage us in the practise of devotion, to comfort our hearts, and inspire us with the full assurance of hope." p. 165. We should be well pleased to republish from this discourse a long note on the qualifications for admission to the sacraments of the church; but we can give only his conclusion, that "the principle of church membership is not *mere profession*; is not *actual regeneration*; but APPARENT CHRISTIANITY described in the law of Christ. Any SCANDAL publicly persisted in, or avowed, disqualifies even a Christian for the communion of the visible church of Christ." p. 163. In the last five discourses he considers the assurance of a saving interest in Christ; the evidence of a man's possessing true religion; the duty

of those who have not assurance; and the consolations, the stability, and perfection of true religion in man. These are excellent performances; and are calculated to subserve the interests of the Redeemer's kingdom, especially among the argumentative part of mankind, who think, and justly too, that the system of evangelical doctrine is a science, and that each proposition contained in it should be as satisfactorily established by argument as any principle in jurisprudence or medicine. If any writer in theology, whom we have read, has almost persuaded us that the science of divine things will admit of that which is properly called *demonstration*, it is Dr. McLeod. Indeed every step in a mathematical demonstration is dependent on things which are not proved, but perceived, or understood; on those propositions which are self-evident; on those judgments which result involuntarily from our mental constitution. The same is true of every train of reasoning about the things revealed to us in the scriptures. Take away from any science all axioms, or admitted first principles, and you take away all ratiocination, and render it impossible to infer any thing. Why, then, do not reasonings in religion and mathematics, provided they are correct, depend on one and the same solid basis, even our constitutional judgments? And if the foundation of mathematical reasoning is no better than the foundation of our reasonings about the human mind, and religious subjects, why should the superstructure of the one be thought more secure than that of the other? We have had occasion frequently to offer a remark, which we now repeat with new conviction of its truth and importance, that one principal reason why the sciences of the human mind and of religion admit of more dispute at this day than exists about mathematical problems and propositions, is this, that metaphysical and theological writers have not defined the meaning of their words, and invariably used them according to their definitions. Dr. Mc. L. has done much towards the introduction into theological discussion of precise and definite language. We hope he will continue to write; and that his cotemporary authors will imitate and excel his example.

In the mean time he must expect to be told by some,
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that he is an enemy to metaphysical reasoning; because he does not believe, that the mind consists of only two faculties, the understanding and the will; and because he does not conceive the will and affections to be the same thing. Could he teach that disinterested *love* is *faith*, and every other grace at the same time, he would be logical enough, for those who now declaim against him, and all other Calvinists, for being as they say, inimical to argument on the doctrines of Christianity. He must expect too, much censure from people of a different description, for filling his book with metaphysical jargon; for thus they describe all discussions, which require patient attention, or which may exceed their power of comprehension. Still, he will not become weary in well doing, we trust; nor cease from attempting to make the most sublime doctrines of the cross plain to every candid reasoner; that in so doing, he may contribute to the glory and felicity of this day, in which the friends of Jesus Christ on earth, shall now clearly, and 'see eye to eye.'

ARTICLE V.—*Cælebs Deceived: by the author of 'An Antidote to the Miseries of Human Life,' 'Cottage Sketches,' &c. &c.* Philadelphia: printed and published by A. Small, 1817. pp. 26. 18mo.

'A NOVEL! and a Theological Review! What fellowship has light with darkness? and what concern a Novel with your Review?'

Stop Sir, for a moment, and we will inform you. A theological *review* is a *second view* of any thing which relates to theology; or to the doctrine concerning the being, perfections, providence, revelation, and worship of God. Now we have viewed 'Cælebs Deceived' once, in reading it, with a great deal of pleasure; and we shall review it, in giving our readers some account of it.

It is a religious novel. 'These are rare things, which may be truly called *religious* novels!' True, but this is really one; and it has enough of fictitious narrative, to interest the youth that is not pious; while the reverend minister of the gospel will find it worthy of his attention.

'Cœlebs in search of a wife' describes not more novel scenes than 'Cœlebs deceived;' while the last gives us more exhibitions of religious characters than the first. The descriptions of persons too, in the book on our table; are more natural, than the delineations of the former Cœlebs, and his ethereal Miss Lucilla Stanley.

When we first took up the book, we expected to find a continuation of the history of our former acquaintance; and to have been informed of the deceptions practised upon his mind, since he found himself surrounded with a family, and compelled to associate with some of the men of the world. But we soon found our mistake; and were not sorry to be introduced to a new Cœlebs, and to such beings as we can not only conceive of, but know actually do exist.

Our new hero writes his own memoirs; and makes us acquainted with himself, his aunt and her daughter, his evangelical preceptor, his god-mother and her family, his presbyterian guardian and his household, the principal personages of a country parish, and with one Mr. L. an Irish gentleman of the Romish Church. A fine picture of the whole group we have in the title page, from the pencil of Cowper.

" I see that all are wand'ers, gone astray

" Each in his own delusions; they are lost

" In chase of fancied happiness, still woo'd

" And never won."

Cœlebs, at four years of age, began to be *deceived* by his aunt, who told him and his little cousin Lucy, that if they 'would but learn to say A, B, and C, she would love them dearly.' They found, however, that she would not own she loved them, until they had learned the whole alphabet. Many similar lies, which parents too frequently think innocent, she told him, about his becoming a man, and about the school to which she deceived him, until he could never trust her for any thing. His teacher was a minister of the Church of England, a man of God; and one who thoroughly understood human nature. His qualifications for the government of children are happily exhibited in the correction of a lad for lying.

He did not punish the offender instantly; but on the day after his conviction, the youth was mounted on a high stool, and had, 'an enormous large tongue of a deep red colour tied over his chin, which gave him the most hideous appearance.' To this retribution of contempt, the master added 'a long discourse upon the guilt of lying—while he traced in the plainest language, the evil consequences of it, both to society and the individual. He repeated the dreadful denunciations of God against the crime, until the culprit sobbed aloud.' During the delivery of this lecture, Cœlebs could not help thinking, that his aunt ought to have been visited by some similar dishonouring distinction. Her deception of him had but now commenced, and he was destined to experience the effects of it in future years. He continued with his pious instructor until his aunt became disgusted with him, because he made Cœlebs too religious. The immediate cause of rupture was this: when Cœlebs visited his aunt in the times of vacation, he was indignant at her conduct; because 'she could relate no tale without embellishment,' made promises without intending to fulfil them, declared 'herself delighted by the presence of those she disliked most, and regularly ordered herself to be denied, if the smallest inconvenience attended the admission of a visitor.' He determined to reprove her, which he modestly did; by copying from the Bible the most striking texts on the sin of lying, and leaving the paper where she could not fail to read it. Before the vacation following this exposure of his acquaintance with the word of the Lord, the aunt had corresponded with his preceptor, and delivered her *sine qua non*, that if he would not check Cœlebs in reading the Bible so much as to become pale, and to be in danger of making a Church Methodist, or a Presbyterian, the youth should no longer be his pupil. To this the conscientious teacher and pastor replied,

"We, madam, of the Church of England, have this high consolation in the reflection, that while we fulfil the duty of Christian charity in thinking well of our sectarian neighbours, we are not under the necessity of joining their party, from the apprehension of their possessing a more scriptural title to the salvation of their souls.

"I conclude with the point in question—the future instruction of your nephew. I cannot, madam, engage he shall read or remember less of the Sacred Volume, but I trust you will, from these few hints, be induced to consider the advantages to be derived from an acquaintance with those things, which alone can make us wise unto salvation. Early impressions are the most lasting: how important then to be furnished with a set of moral rules for our government in every possible situation into which we may be cast: how important to be furnished with ideas of the nature of *Deity* and the human *soul*, built on the basis of *revealed truth*. The youth well instructed in the knowledge of his *God* and *himself*, will not easily become the victim of 'false doctrine, heresy, and schism,' from which we pray, 'Good Lord deliver us.'

"I shall not acquaint Cælebs with the contents of your letter, till I have the honour of hearing your final resolution on the subject."

The letter which contains the above extract soon brought the negociation to an end; for now the aunt was confirmed in her suspicion, that the Preceptor was wanting in his attachment to *the Church*. Cælebs, who was destined, by her wishes, and his own, to be a clergyman, was removed, without ever being able to discover the cause, until he was twenty years of age, when he first obtained a sight of this precious correspondence; which spiritedly satirises the opposition frequently made to the use of the Bible in schools, and the high churchmen, who oppose every Bible Society which will not connect the Book of Common Prayer with the Sacred Volume, for distribution. We recommend this correspondence to the prayerful attention of Bishop Hobart, of New York, and his high church friends.

On leaving his inestimable guide, our hero was permitted to spend some time in the family of his god-mother in the metropolis. Of her dignity and piety he had formed a high estimation from the dignified title of the relation which she sustained to him, and from his aunt's representations of her character. He found her, nevertheless, not quite so young as many of the god-mothers in America; who are very commonly the most giddy and thoughtless young females in the Episcopal Church, without any apprehension that they take upon

themselves a solemn obligation, which they do not so much as intend to regard; but perhaps more foolish and vain. She was as much addicted to lying as his aunt, and more fond of fashionable amusements. To gratify herself in these she was always striving to impose upon her husband; a man, who would spend the Sabbath day in writing letters of business, and then compel his family to hear him blunder over one of Tillotson's sermons in the evening. The god-mother and her children went to church on the Lord's day, if the weather was fine; but they took good care not to be so unfashionable as to enter, before the conclusion of the litany, or the commencement of the communion service. The religion which they possessed was not of the right kind to secure a good education to their children, or domestic happiness to the parents. Cælebs describes them on his first introduction.

"Towards the close of the evening I arrived at the Inn, where I was met by a smart footman, and conveyed to the handsome town residence of my god-mother. I was shewn into a room where an old gentleman was seated, reading the newspapers and smoking a pipe. He looked pleasantly upon me, and laying aside both his pipe and paper, accosted me with the question — 'Well, my lad, are you glad or sorry to leave school?' Having always been accustomed to speak as I felt, I instantly replied, 'Both, Sir,'—when the door opened, and a lady entered, dressed in the highest style of the fashion. Now my young female readers immediately picture her form to their minds. Yet her dress bore no resemblance to any fashion they can have an idea of; and if they are curious on the subject, they must apply for information to their great aunts or grandmothers, who, doubtless in full dress, looked like my god-mother. Before I could properly present myself to the lady, the old gentleman exclaimed, 'Here is an honest lad, who makes no scruples to say he is sorry he is come to see you.' The lady looked rather grave as she took my hand, and observed, 'Schools do not always teach politeness.' 'No, no,' added the gentleman, 'tis pity they should;' and then he resumed his paper and pipe.

"As I had ever maintained and taught my younger school-fellows the principle of self-justification, I was not disposed to relinquish it on the present occasion. I therefore eagerly exclaimed, 'I did not say, Ma'am, I was sorry to visit *you*, but only that I felt both joy and sorrow at leaving school.' With-

out noticing my speech, the lady observed, she must not stay a moment in that smoky room; and hurrying both herself and me out of it, she led me across a spacious hall into another apartment, and introduced me to her children, four in number. The eldest son, a youth about eighteen, just returned from Eton, was reclined upon the sofa, from whence he only condescended to notice me by a bend of his head. The younger, of fifteen, was holding a skein of silk for his sister, two years younger; and the eldest young lady of sixteen, was reading aloud to the party. As I had naturally a tolerable address, I easily accommodated myself to the first introduction, but in a few moments felt in its full force the awkwardness of my situation; for after I had answered the general inquiry made by my god-mother of the state of the roads and my aunt's health, no question seemed to remain, and consequently no answers could be rendered.

"The young lady had closed her book—the young scholar had opened his eyes upon me, and the whole party seemed to my imagination exclaiming mentally, 'What will he say next!' How did I wish myself again alone with the smoking old gentleman, much as he had misrepresented my first speech: it was, methought, better to be *misrepresented* than *silenced*. I was quickly relieved from my embarrassment, though at the expense of my nerves, by a most violent rap at the street door I had ever heard. I started involuntarily from my seat, and my companions were equally impelled to burst forth into laughter, in which I as readily joined on a moment's recollection; for I knew such raps, in a smaller degree, were not unusual. The scene was now changed, for my god-mother had flown out of the room as hastily as I had started from my chair, at the noisy summons, to meet her company in the drawing-room; and when she was gone, her sons and daughters could talk—'I'm glad you are come,' cried the youth of fifteen, rubbing his hands, 'we shall have such fun!' 'We will go to the play to-morrow night,' said the scholar, 'if grumpy father will hear of it: which do you like best, tragedy or comedy?' I replied, I should like best to see one of Shakspeare's tragedies. 'That's lucky,' returned the scholar, 'for to-morrow is to be acted *Macbeth*.' I looked at the ladies, and very sincerely as well as gallantly intimated my hope they would be of the party. 'No, no,' returned the younger brother, 'there will be no fun if they go.'—'You need not be so pert,' retorted his youngest sister, 'you know we *can't* go, or we should not ask your leave.' I naturally asked the reason why they could not go; which brought an explanation from the eldest sister in nearly the following words—'You don't know our mamma yet; she has not introduced us to any public place, because we should

make her look old. She has promised to introduce me next year; and if she is not so good as her word, I am resolved to do as our eldest sister did three years back, run away and be married. To-night is one of her largest routs, and you see how she is dressed out, you'll scarcely know her to-morrow at breakfast; but so long as she can but look young at night, she cares not how she looks in the morning, unless indeed when she pays morning visits: now I dare say you can't guess my mamma's age.' I replied, I was no guesser of ages, but I thought she looked about thirty-five. 'Aye,' returned the young lady, 'that is just what she would be thought; but papa told me only yesterday, that mamma was fifty last birth-day.' 'What a great thing to know,' cried the younger brother;—'and you'll be fifty too if you live long enough, and then most likely you will want it to be kept a secret as much as mamma does.'

"The conversation was interrupted by the entrance of a servant to announce supper, and we all adjourned to the same parlour I had first entered, where the old gentleman kindly seated me next himself, and observed—'this is routing night, so you will see no more of your god-mamma; and while I am marching up to bed, the company will be coming in full drive. I sometimes meet one or two on the stairs, and give them my blessing, while I bless myself that I am not forced to be among them.' 'If you would take a house, sir, at the West End, you would escape this confusion altogether,' observed the elder son, 'and this would still continue an excellent city accommodation.' 'Hold a little, young man,' rejoined the father, 'you are not to join your mother's party, and try to persuade me out of my fixed resolve, never to leave the spot where I have gained all the profits which have set you above your neighbours. I'm not to learn at sixty-five the end of *West End* houses.'

"The stern look with which these words were uttered, imposed a general silence, till the speaker addressed me with the question—'What are you designed for my lad?' I replied, I understood from my aunt I was to have a college education, and then to choose either of the professions. 'Which would that be?' was the natural enquiry. I replied, the Church, adding, that my aunt told me I must depend on rising in it upon my own learning and abilities. 'A poor dependance,' remarked the old gentleman; 'if you have no money to buy a living or interest to get one, you'll be a poor Curate as long as you live. She had better put you to trade some other way—but I wonder you have no better dependance than learning and abilities. I understood your father was a man of considerable property. I know he died abroad, and I think I heard something about a

person to whom he had given a power of attorney. He cheated him I suppose. He was a fool for giving such a power as entitles any one to *sell*, as well as *buy* and *receive* interest; but there have been many such fools before him, and will be after him no doubt.'

Of such society our young friend was soon weary, and his aunt contrived a few 'white lies;' such as Dr. Paley in his moral philosophy would not much censure, but which every Christian of any considerable pious sensibility must abhor; to excuse his speedy return to her family. Here he found, that his cousin Lucy had not been so greatly favoured in her instructor as himself; but her education was finished; with the exception of the performance of a certain religious ceremony, which is deemed as necessary to the introduction of a young lady to fashionable company in England, as compliance with the test act, to the wearing of a dagger in the army or navy. We shall copy the account of this completion of an education, because it exhibits the spirit and tendency of the novel.

"Matters were thus circumstanced when I returned from my London visit to the residence of my aunt. I observed an air of gravity on the countenance of my cousin Lucy, not usually seated there; and on the first moment of our being alone, questioned her on the cause. 'I want your advice, Cælebs,' said she, 'for I have been for the last week very uneasy in my mind, in consequence of something my mamma says I must do before I am introduced to the world. I wish she had mentioned it while my governess was here, for I think she would have informed me what the ceremony means; but perhaps you may know.' I eagerly replied, she might depend on my best advice, and expressed, as I felt, much curiosity to be informed what she was expected to do. 'Do you know,' returned my fair companion, 'what it is to be *confirmed*?' 'Certainly,' I replied, for I had been confirmed during the past year. 'Oh! how glad I am,' resumed Lucy, 'and what did you say and do?' I then related to her briefly, the sum of a few conversations which my late honoured preceptor held with myself, and several other of my schoolfellows, in which he endeavoured to explain the leading truths of the Christian religion; and asked her if she believed them, for if she did, she need not fear saying so to the Bishop. Lucy replied, she had no doubt but every thing in the Bible was true, though she

had not considered much about what was there; but what perplexed her chiefly, were the words in the catechism respecting what was promised and vowed by her god-fathers and god-mothers for her, and which she was now to take upon herself, namely—That she was to renounce the Devil and all his works, &c.—‘Now,’ added my cousin, ‘I don’t know what is meant by the *pomps* and *vanities* of this *wicked world*. I wish the makers of the catechism had said exactly what they were.’ ‘O,’ returned I, ‘I can tell you what they are in the present day, for my master informed us. He said, that the fashions or customs of the world were ever changing, as they were influenced by the various revolutions in society; so that no particular fashions and amusements were prohibited in the Scriptures; and for the same reason, perhaps, not by our catechism-makers; but the general rule was, that no worldly fashion or amusement was to be followed, which had the smallest tendency to lead our hearts from the love of God, and a preparation for heaven. He reckoned up among the pomps and vanities of this wicked world at *present*, *balls*, *plays*, *card-tables*, late hours in visits, loitering away of time in vain and trifling conversation, and spending an undue proportion of our wealth in fine houses, carriages, and dress.’ Lucy hastily interrupted me—‘It cannot,’ said she, ‘mean balls, plays, and cards; for these are things I *know* my mamma intends me to go to, and I am learning the fashionable games: and you know she goes to them herself, though she has been confirmed.’ ‘That does not confute the matter,’ returned I; ‘for my god-mother does the same, and yet she renounced them in *my* name, therefore, of course in her *own*. I was surprised to see a *god-mother* so vain and trifling; she ridiculed the little religion I have, which was not enough to keep me steady to my renunciation of the vanities even of her family.’ Seeing Lucy still incredulous of my representation, I said I would refer it to the decision of the minister by whom she was to be examined; adding, I had no doubt of his readiness to inform her on every point in faith or practice; and that if *he* pronounced her fit to be confirmed, she need be under no apprehensions. ‘You have greatly relieved my mind,’ replied she, ‘and I will implicitly follow his advice; perhaps he may advise me to stay till I am older: indeed, I do very much wonder that mamma should be in such a hurry to make me religious; for, speaking of *you* one day, she said, the only fault you had, was that of being righteous-over-much, while you was so young.’ ‘You surprise me too,’ said I, ‘but you know aunt does not always *speak* as she *thinks*.’ Thus ended our argument: but with all the impatience of a disputant eager to insure the victory, I awaited the deci-

sion of the Curate of the parish, before whom my cousin was engaged to appear the following week.

"Without entering upon the controversy, whether the rite of confirmation rests on Scripture authority or not, I may be allowed to remark, it affords an admirable opportunity to our clergy of the establishment for pouring into the ears of our youth, the wholesome food of sound doctrine; and that it is a well authenticated fact, that numbers of Christians trace their first religious impressions from this interesting period of their lives. May we not justly hope, that the majority of our youth entertain reverential ideas of the ministerial character, and like my young cousin and myself, are disposed to believe their affirmations, regarding them as oracles of wisdom and piety? But I hasten to relate the decision and effects produced therefrom on the present occasion.

"With a grave, or rather melancholy air, Lucy entered the drawing-room, where a few minutes before the young Curate had been introduced to my aunt and myself.—Although I would have given half my fortune to have staid the interview, I obeyed the nod from my aunt, which indicated her wish I should retire. The warm emotions of sympathy I experienced, were only equalled by my impatience for a private audience, which I could not obtain till the following day. I had, however, the satisfaction to observe my cousin's face was again restored to its usual air of cheerfulness, at which I was not in the least surprised, having frequently heard my late preceptor's poor parishioners observe, that a visit from him always did their 'hearts good,' and made their 'spirits light-some.' What a happy lot is that of a Minister, and how well have I judged by choosing it, exclaimed I to myself, as I mused over the *bright* side of clerical duties.

"The happy moment for gratifying curiosity arrived, when Lucy declared the substance of what had passed at the dreaded and important interview, in nearly the following words: 'Cælebs, you were never more mistaken in all your life about the meaning of the catechism. Mamma seeing me flurried when I first came in, engaged Mr. — in conversation, which composed me more than she could be aware of, as it turned on the very subject which had perplexed me so much. She asked him whether he was a subscriber to the new assembly, and he replied in the affirmative; though he said his profession would, as he conceived, make it indecorous to join the dance or the card table, but he should *occasionally* be a spectator. Mamma commended his religious consideration in public, but she hoped he had less reserve in private, and that she should be favoured sometimes with his company to her parties. To this he very politely bowed his assent, and I then of course felt certain there

was no harm in these sort of entertainments. As I suppose I now looked a little more composed in my mind, mamma opened the subject for which he had expressly called. He commended her for wishing me to be confirmed, and hoped my own wishes coincided. I replied I had no objection, if I was fit to be confirmed. He then asked me if I could repeat my catechism *perfectly*. Mamma answered I could do so before I was five years old; for though she did not approve of teasing children with book learning very early, she took care that both you and I should be taught our duty in the catechism. Mr. — said he made no doubt I had been well instructed, and there could be no reason to suppose the Bishop would refuse me confirmation. He advised me to read over again and be quite perfect in the catechism, and to use a few prayers and meditations which he would send me; and soon took leave after a little more conversation about indifferent matters: thus, concluded my fair cousin, this dreaded affair has turned out a mere bugbear of my own creating.' 'You are not sure of that neither,' returned I, 'you forget the Bishop, perhaps *he* may be more inquisitive.' 'I thought of that,' returned Lucy, 'and hinted the idea to Mr. —, just as he was going way; but he assured me he had attended many confirmations, and never heard a single Bishop ask any question.'

"My cousin flew gaily away, and left me deeply musing on her short discourse, particularly her concluding sentence—a Bishop *asks* no questions on these occasions: what an unbounded confidence then does he place in his inferior brethren; yet here was an instance of its fallibility. The solemn doctrine of responsibility rose for the first time to my youthful imagination, and I resolved never to be a Bishop."

That confirmation is managed in this way in America we do not affirm; and of several of our worthy prelates we must certainly expect better things. It may not be unprofitable, nevertheless, for the best of Bishops to read these strictures of Cœlebs; for we are all easily tempted to supineness, and negligence in the discharge of clerical duties. Even the love of science, when pursued for our own gratification, or as the means of fame, may tempt even a good minister to perform the work of the Lord negligently, as the story of Cœlebs clearly evinces; notwithstanding the solemn premonitions of his faithful teacher, who followed him with paternal epistles. In one of these he warns the youth, that the divine and moralist may have drunk so deeply of the stream of learning, as

to need a renovating draught from that well of living water, which Jesus alone can give.

While on this subject we remark, with regret, that several passages of the novel convey, probably without the author's intending they should, an idea that the acquisitions of science are unfriendly to piety; and that colleges invariably divert the attention from the sacred volume and secret prayer. We are not displeased that some of the British colleges should be censured on this subject; and we doubt not but many of their professors would have said to a youth who should have written like Cælebs, 'your piece is *radically* defective; you have founded your arguments and illustrations on *scripture principles*—now we lay them quite aside when we reason upon any subject:' still irreligion springs not from science; nor are the fountains of learning, by any thing in the nature of human literature, necessarily rendered fountains of infidelity. But Cælebs went to college, and his religious principles being very questionable, and his feelings unsettled, was tempted to be less strict in the outward observance of the forms of religion, and to become to a degree, extravagant and immoral: which, alas! is no unusual case; even in our comparatively virtuous seminaries and universities. When our hero had arrived at the age of eighteen, and before he left college, his aunt informed him that he might not be so poor as she had hitherto induced him to suppose.

"She informed me the grounds on which she built her fears for my slender provision, which was the circumstance of my father's property being in the hands of an old friend of his, who was a Presbyterian, and consequently, agreeably to the old adage, might be expected to play a few 'Presbyterian tricks.' She acknowledged that he had paid all my expenses with great readiness, and declared himself willing to render me a satisfactory statement, when I was of age to demand it. She accounted for my never having seen this friend, from the circumstance of a quarrel having arisen between the gentleman and herself on their first interview, when I was committed to her care at three years of age. She recommended me now to pay him a visit, and endeavour to obtain particulars of my real state of pecuniary resource; at the same time cautioning me against being caught in any religious trap he might lay for me,

and also a matrimonial one, which she thought equally to be expected; for she was informed he had a daughter about my own age, to whom, if my fortune was really considerable, he would doubtless wish to unite me."

He visited, according to permission, this Presbyterian guardian, Mr. W——, and found him a truly exemplary man, devout, and patiently waiting for his last, his speedily approaching, mortal change. The interview between Cœlebs, this dying Presbyterian, his partner, and daughters, is highly entertaining and instructive. We have only to wish that the author, since he presents all his Episcopal families in an unfavourable light, excepting that of the teacher, had given us Presbyterians a less flattering sample of our denomination, by way of keeping our neighbours in good humour. The suspicion of the writer's being himself a Presbyterian, ridiculing some of the most exceptionable characters belonging to the establishment, would then have been less strong, and less detrimental to the benign influence which the novel is both intended and calculated to have.

These Presbyterian friends of young Cœlebs must not be imagined, however, to be such great lords and ladies as all the Episcopal associates of the elder Cœlebs; for he was probably the noble one of the family, and inherited all the magnificence which Miss More thought fit to describe. The characters before us appertain to the common order of human beings; and are just like living and dying men.

Our readers will bear in mind, that neither of the daughters of Mr. W—— was handsome; but Lucy, the cousin, was; with whom it was very natural that a handsome young man, who was destined, from his birth, in imagination, to be deceived, should be enamoured. Very injudiciously, as Cœlebs himself will have it, before he had finished his collegiate course, he ventured to entrust his future happiness to her hands, and explicitly avow an attachment, on which he had not reflected a single day. This was done, just as one of our American students would do, and hence among all the pupils at our theological schools, scarcely one can be found, who is not be-

trasted before he has ascertained in what situation Providence will locate him, and even before he has read his first discourse to the people. These premature engagements often prepare the way for disappointments; and what is worse, procure for young clergymen the character of male coquettes. With his matrimonial overture to his cousin, Cœlebs acquainted Mr. W——, and received from him, through the hands of his daughter, because he was incapable of writing, the most wholesome advice.

From that which constitutes the principal part of most novels, we are happily delivered in this; and only learn of our candid youth and his fair one, that they talked and wrote like lovers, 'and as they generally talk in private, it may be presumed they are conscious that their conversations are not worth *public attention*.'

We learn too, that Cœlebs 'received orders;' went a travelling with Lucy and her mother; visited a pleasant country parish; heard that the parish priest was dying; took measures to purchase the living; and soon was inducted into it. His female friends came with him, to take possession of the parsonage, by way of anticipation, and while he was becoming personally known to his clerk, and to the church-warden and 'the sexton-woman,' who desired him to have evening service because the one found the church with candles, and the other obtained 'many a candle end;' Miss Lucy was clandestinely procuring baneful romances from a tavern-keeper's wife, of no very honourable fame. His mortification was so great in being *deceived* by his fair cousin, that he told her, with some broad hints, *that he loved Truth*, especially in one whom he had selected for his bosom companion. This unpardonable affront, Lucy and her mother, being *women of spirit*, resented, by a hasty departure from the parsonage. Not long after Cœlebs learned from the public papers, that his cousin was married to Mr. L——, and had gone with him to his native Ireland. Disappointment produces many a hasty, ill-fated marriage, to be repented of through life.

The character of Cœlebs now demands our attention. He seems to have become a minister from education and a fancy for the profession. For a long time he was rather

prepossessed in favour of orthodoxy, and he preached his own sermons with so much spirit as to thump the dust out of his old pulpit cushion. He was popular, and collected his parishioners, who had long resembled scattered sheep: he proclaimed the ability and willingness of Christ to save, and the certainty that all believers shall be saved; but could not tell his hearers how men became united to Christ, nor did he proclaim the nature, necessity, and evidences of regeneration and sanctification. Hence many of his people entertained the delusive hope of Antinomians. His habits of thinking were all in favour of the evangelical ministers in the English establishment, but he was too indolent to imitate their practical piety. The theoretical part of religion was most acceptable to him; and his heart was ever exposed to immorality of emotion from the want of a well regulated understanding, and a mind savingly illuminated by the Spirit of God. Soon after Lucy deserted his parsonage, he read a pamphlet, which justified, from the example of the patriarchs, a plurality of wives, and led him to disregard the formality of legal matrimonial obligations. By a false theory his heart became so degraded, that he succeeded in corrupting the moral perceptions of an amiable daughter of a widow in his parish, who avowed herself a convert to the pernicious little book. The widowed mother died, and the daughter was persuaded to accept of the name and parsonage of Cœlebs, without a ministerial blessing, or civil record of the fact. The young lady lived with him a year, but had no peace of mind, and then resolved to retire from her misguided pastor. In vain he attempted to regain her society: and in vain he offered his hand, with all the public rites of matrimony. On leaving him, she wrote an admirable letter, which tended to awaken his mind to serious convictions of guilt, and apprehensions of danger. The shame and mental anguish of an immoral minister, even among a people who will tolerate fox-hunting, and the keeping of a mistress, which are not uncommon in England, are well described. Before he had returned home from the vain pursuit of his lost Maria, a servant met him, to invite him to the house of his aunt, and the couch of the dying Lucy; whom he

finds a saved sinner, well able to instruct him in the way of life and peace.

The story of Lucy is an affecting one. Her husband deceived her. When he took her to his family in Ireland, instead of a neat mansion and noble relatives, that he had promised her, she entered a cottage of poverty; and found only an interesting young Catholic lady, whom he introduced as his sister. This sister, she finally discovered to be the lawful wife of Mr. L—! Every thing which her iniquitous priest told her she believed; and even consented, since this ecclesiastic formed the scheme, that her husband, who had been discarded by his relatives, should obtain a fortune by a second, an illicit marriage. The new wife, she thought, would not be loved, but divorced. She loved her husband, bad as he was; and when she discovered, from a letter which he wrote to Lucy, that she had a rival in his affections, her fortitude failed her; she regretted her consent to the deception; obtained absolution for the past, and in hope of being forgiven in purgatory for her last action, committed suicide. The secret being disclosed to Lucy by a letter from the dying wife, she hastened from the house of her deceiver, and after much fatigue and exposure regained the protection of her mother. With a broken constitution, and a broken heart, she languished until her dissolution being certain, her aunt forgave Cœlebs, and permitted him to be called to the chamber, in which the pious child was to meet her end. A nurse, ridiculed as a Methodist, was the instrumental cause of her becoming savingly acquainted with the truth as it is in Jesus; and smoothed and solaced the pillow of death for her, until the godmother of Cœlebs caused her to be banished from the house, for speaking to Lucy about her dissolution.

The young clergyman gained some knowledge, and some fortitude in the discharge of his duty, from the death-bed scenes of his friends; and particularly from learning that the grace of God found, at a subsequent season, even his godmother, and wholly transformed her character. This induced him to resolve, that he would seek the salvation of his poor disconsolate aunt, of whose spiritual improvement he had long since despaired. He

paid her a visit, and found that she also was soon to die. She desired the sacramental bread and cup at his hands; and he was enabled to decline administering the Lord's supper to his relative, until she would forgive the wretched Mr. L—, and give some evidence that she was 'devoutly and religiously disposed.'

The character of his aunt, in life and death, is most admirably drawn. A more natural and striking picture of a self-righteous, ungodly formalist, we have never seen in any human composition. Lucy was her idol, and though Cœlebs would not dispense to her the Supper, yet he was willing to visit Ireland, that he might procure for her a sight of her daughter's miniature, before her dissolution. He had an additional motive for going in pursuit of this dear memorial, in the apprehension that he might do good to the criminal destroyer of his cousin. He found Mr. L—, obtained the miniature, and sought to convince him of sin. Mr. L— was so far reformed as to be a lover of 'the beauty of virtue;' but could not receive the doctrines of the gospel. His love of virtue did not prevent his gambling, and receiving a mortal wound in an affair of honour. His only consolation in death was the doctrine of a purgatory, in which the punishment of his sins should not be everlasting.

On his return to his aunt, Cœlebs found her in the bed of her deceased daughter, 'that she might die like Lucy,' and that her last end might be like hers. She was willing the young pastor should pray for her, but she was 'too weak to be prayed with.' She was perfectly willing to die, because she had no conviction of sin, feared nothing from divine justice, and was confident that she should meet and know her child. Cœlebs could not undeceive her, could not shake her unfounded hopes; and she died as she had lived, a self-deceived sinner.

From this time Cœlebs appears like a new man. He returns to his parishioners, and finds that his preaching from the fifth chapter of Matthew, is the means of transforming many of his hearers. Success animates him to fidelity; and in process of time, nothing seems wanting, but a virtuous wife from the Lord. Of whom can our readers think, that is so suitable for a middle-aged, or-

thodox clergyman, as the eldest daughter of his old guardian. His gardener informs him that she is still single, and that she ever was universally beloved for her affability, condescension, benevolence, and piety. 'But she is plain in face,' said Cælebs; and so he went to his study, wrote a sermon, and thought no more of her till the next day. Then again he heard that she was 'sensible, pious, tender;' and resolved that he would renew his acquaintance with her. The account of the courtship our prudent bachelor himself shall give.

"Now, concluded I, as I drove swiftly over the hundred miles which separated us from each other, if Providence designs to favour my embassy, I shall probably meet with flattering occurrences. This sentiment accorded well with a certain romantic enthusiasm which still heated my imagination on some occasions. Arrived at the end of my journey, I stayed the night at the inn, to adjust my looks and disordered attire, before I ventured to proceed to the habitation of Mrs. W. At length, the moment drew on, when I came in sight of the orchard, the garden-wall, the neat pailings, the iron gate. I rang the bell with an agitation I imparted to the unconscious wire, and the peal so loud, attracted to the parlour-window the lady who occasioned the agitation.

"Fortunate circumstance, thought I, to catch an immediate glimpse of the desired object, as I paced with a light step the avenue to the house-door. Twenty years had effected less alteration in Miss W.'s person than my own, and for this simple reason, she had no blooming complexion, no elegant shape to lose. She appeared still Miss W. with a plain face and indifferent figure, not in the smallest degree injured by time or accident. I bowed, smiled, and presented her my hand, which she made no scruple to accept, while she courteously observed—'I have not the pleasure of knowing you, Sir.' 'Alas!' returned I, 'that is my own fault, no wonder you have forgotten your old correspondent Cælebs.' 'Cælebs,' repeated she, gazing in my face, 'yes, indeed, I now see you are, and I am rejoiced to meet you once again: ah! you little think how much we have all lamented your neglect.' 'I am now come to sue for your forgiveness,' returned I, 'ingratitude has marked my conduct to all, but especially to yourself, who once honoured me with your correspondence.' 'Yes, yes,' replied my fair friend, 'I recollect who dropped it first; but we don't look for gallantry in scholars, and we are not now met to vent reproach, you have my hearty pardon, and I will answer for that of my mother and sisters.' I then enquired after each,

and was informed the former was gone on a visit to one of her daughters, a few miles distant, which implied that a tete-a-tete with Miss W. was my fortunate designation. 'You have,' said she, 'I presume, heard of the marriages in our family; and I suppose, though the information has not reached us, I may congratulate you also on having bid farewell to the single state.' 'Not so,' I rejoined, 'I am still in pursuit of matrimonial happiness.' As I spoke this sentence, I looked full in the face of my companion, dreading that chilling glance which bachelors are doomed to receive from all their spinster friends, of equal age, rank, and fortune.

"Contrary to my expectation, my emphatic sentence—'I am still only in pursuit of matrimonial happiness,' excited no chilling glance from the lady. She expressed surprise and curiosity on the subject, as knowing of my engagement to my young cousin, and I briefly related to her the particulars respecting her, which have engaged the attention of my readers. This narrative, with the occasional remarks it necessarily drew from my fair auditor, engrossed a considerable length of time; and a servant entered with dinner preparations, before I had considered the reasonable space for a morning visit was expired. I was looking round in quest of my hat and gloves, when my friend exclaimed, 'You do not suppose I shall suffer you to leave me. Here you must stay till my mother's return next week, and as much longer as she can prevail upon you so to do.'

"Fortunate Cælebs, whispered I to myself, every good genius is hovering round thee. I felt my cheek glow with satisfaction as I replied. 'Tis impossible I can wish to depart, while you wish me to stay.' 'Now you speak as you ought,' replied the lady, 'you will excuse me for a few minutes, for you see I am in my morning habit.' Before I could make the suitable observation, that no other dress was necessary to make the wearer charming, &c. &c. she was gone, and left me about half an hour to meditate on her charms. Now, I was still constrained to acknowledge, that Miss W's. charms were confined to mind; yet at this moment she seemed irresistible, and my fair cousin, in all the blaze of personal beauty, never appeared a more desirable partner for life. Possibly this effect might be in part occasioned by the idea of such an event resting on my imagination; certainly, however, the lady had, during the last three hours, made many of the most sensible and pious observations. She had enlarged on the necessity of congenial tastes and dispositions in married life; had even touched on the peculiar duties of a minister's wife; and spoken of the happiness enjoyed by her sisters in the married state, with a warmth of

feeling which left little doubt on my mind of her willingness to follow their examples.

"While I thus sat musing on the past conversation, my fair friend re-entered. The character of her dress was changed, but not its neatness; here it was impossible for her evening costume to excel her morning. She was dressed with taste: perhaps some may wish to peruse the exalted delineation of a female dressed with taste, and I conceive the delineation may be comprised in a few particulars. I consider a lady is dressed with taste, when she wears, in the first place, a dress not more costly than her situation in life may reasonably admit; when she suits her dress to her age and person; when she avoids the extreme of any fashion, and especially of any universally unbecoming, or peculiarly so to herself; when she loves simplicity better than finery, and sacrifices the most favourite fashion, if it encroaches on the boundaries of modesty. In the adoption of these rules, the lady in question was eminently distinguished; and she proved at this moment the advantage accruing to an indifferent person, from a judicious choice in the articles of dress: without the semblance of art, and certainly without its reality, she had contrived greatly to improve her appearance; and as I looked upon her, I thought within myself, my wife shall always dress for dinner.

"We dined—the servant withdrew, leaving on the table a small dessert, and two decanters of wine. My companion stirred up the dying embers in her grate, while I poured out a glass, and proposed the health of her good mother and sisters. We engaged again in familiar conversation; every sentence my fair friend pronounced, seemed to confirm the high predilection I entertained for her. I was resolved not to offend by a too abrupt avowal of my intention in thus renewing the acquaintance; yet would I venture a hint for the purpose of forming some accurate judgment on the result of an open declaration. I drew my chair a little nearer, and with a smile, as I intended, of peculiar expression, I observed, Miss W. has descanted largely on her sister's happiness in the married state, but she has left me to wonder at her own reluctance to follow their examples. I was proceeding, when suddenly the door opened, and there entered—not an impertinent visiter male or female; not a watchful duenna in the form of a maiden aunt; not a favoured lover to dispute my right to question the fair lady—but a servant girl, bearing in her arms a beautiful infant apparently about ten months old, who, with extended arms, sprang to the embrace of my fair friend, and hid its face on her bosom to avoid the sight of my strange countenance. The servant instantly quitted the room. 'Your wonder, Cælebs, will now cease,' observed the supposed Miss W.; 'I thought how

agreeably I should surprise you after dinner, and therefore would not say a word about my dear darling here, and his dear father. Yes, indeed, I *was* prevailed upon to follow my sister's example nearly two years since, and I do assure you, I have as yet seen no reason to repent of my conduct."

'Cœlebs deceived' is an excellent book; and should find a place beside the novels of John Bunyan, 'Cœlebs in search of a wife,' Hill's Village Dialogues, and the Vicar of Wakefield. Of the present edition we have to say, that many little words are omitted, many erroneously spelt, and the whole work of the printer is miserably executed. So fine a gem should not be so roughly set.

ARTICLE VI.—*Ethical Questions; or Speculations on the principal subjects of controversy in Moral Philosophy.* By T. Cogan, M. D. Author of a Philosophical Treatise on the Passions, &c. London, 1817. p. 439. 8vo.

THE volume of which we have just copied the title, has many things to recommend it. It is one of the latest publications on the subject of the philosophy of the human mind; it is written in a pure style; the author is generally very happy in making distinctions; a more philosophical precision in language has been observed by him than we find in any other writer on the same science; and the whole is an elegant specimen of literary controversy. The topics of which he treats are all of them theological in their connexions; but Cogan's theology we apprehend to be deistical. He is known, however, as the author of a "*Philosophical Treatise on the Passions*;" and of "*Ethical Disquisitions*;" so that general praise, or censure would be useless. We shall, therefore, briefly examine his last work, which consists of seven essays, or, as he is pleased to call them, "*Speculations*," on the following questions:—

"I. What are the sources of rational conviction? and what are the characteristic differences of each?—II. Is benevolence a principle distinct from self-love, or a modification of it?—III.

Is human nature endowed with a moral sense, to perceive moral principles, in a manner analogous to the organs of sense, in the perception of external objects?—IV. Are the actions and volitions of men necessary, in given circumstances? or, circumstances being the same, could a contrary volition be formed, or a contrary conduct be adopted?—V. Is human nature endowed with a common sense, destined to be the criterion of truth; and more infallible, in any case, respecting its decisions, than the deductions of reason?—VI. Are the sceptical opinions advanced by Mr. Hume, in his *enquiry into the human understanding*, founded on the legitimate use, or the abuse of reason? or is it necessary to renounce our reason, in order to reject them?—VII. Whence are our ideas of moral obligation derived; and what is the final cause of the obligation?" p. 7.

One great object of Mr. Cogan seems to be to expose the errors into which he thinks Dr. Beattie fell in attempting to refute the opinions of Mr. Hume; while he would equally oppose the sceptic, but in a more argumentative way. Beattie's *common sense*, and *moral sense* have, in his opinion, attempted to usurp the place of *reason* and to disparage her; and therefore he would banish both, with Hume's *impressions* to a philosophical purgatory, in which they may abide until they are chastised into *plain reasonings*. For our part, we think Mr. Cogan has become as much enamoured of Reason as the other named philosophers were of their respective favourites: so that with Hume, *impression* is every thing; with Beattie, *common sense*; and with Cogan, *reasoning*. Hence he considers in the first speculation "the sources of *rational conviction*," by which he intends the same that Locke, and others do by *the sources of knowledge*. Locke taught, that all our knowledge is derived from sensation and reflection. Reid has satisfactorily evinced the sources of our knowledge to be much more numerous than his predecessors supposed them; but he did not attempt to persuade us that he had enumerated them all. Cogan is quite confident that "when the mind is impressed with a conviction of any truth, the conviction is ascribed to certain *proofs or evidences* of its reality; and these may be of various kinds, according to the nature of the subject, or the means of information." "The following arrangement appears" to him "to comprehend every species of evi-

dence. I. Truths are known through the medium of our senses; II. By quick perceptions without conscious reasoning; III. By observation and experience; IV. By human testimony; V. Through the medium of memory, by which they are recalled; VI. By reasoning or logical deductions; VII. By mathematical evidence." p. 6. He informs us that "all evidence respects truth, and truth respects the existence of things, their specific natures, attributes, or the qualities which are essential to their being what they are, their relations to other substances, and their influence upon them. From its extreme simplicity it is difficult to define truth. Definitions respect the peculiar properties, by which one subject is discriminated from another. Truth can be distinguished from nothing but its direct opposite, error; but the distinction cannot be made, until each be precisely known. Whatever *has been*, *is*, or *will be*, is entitled to the denomination of a truth. Error is merely a *thought*, an *opinion*, a *phantom* of the imagination, or a voluntary deception of a depraved mind, and can be substantiated no where." p. 5.

These notions of *truth* seem to have been taken from Dr. Beattie's *Essay on Truth*, while our author differs widely from that Essay on the means of ascertaining what is truth. Had either one or the other of these distinguished men settled the meaning of the words *true* and *truth*, the controversy between them might soon have been terminated. Both of them assert that "truth is something fixed, unchangeable and eternal;" but neither distinctly informs us what it is. J. H. Tooke tells us, that *truth* is derived from *trew* the past of *trow*, which signifies to *think*. "TRUE, as we now write it; or TREW, as it was formerly written; means simply and merely—that which is *trowed*." "There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind such as they are at present, be also eternal, immutable and everlasting. Two persons may contradict each other, and yet both speak *truth*: for the *truth* [the *troweth*] of one person may be opposite to the *truth* of another." Diver. of Purley, vol. II. p. 339. The Rev. Mr. Saurin says, "if there be an equivocal word in the

world, either in regard to human sciences, or in regard to religion, it is this word *truth*." He finally says, "by *truth*, then, we mean an agreement between an object and our idea of it." This French divine comes nearer to the truth than any of the other philosophers. We have something, however, to object to these representations. "All evidence" does not respect *truth*; for we have evidence of *falsehood* as well as of truth. "Truth respects the existence of things," it is true, but it equally respects the non-existence of things, and the absence, as well as presence of "the qualities which are essential to their being what they are." Truth may be distinguished from faith, love, testimony, and a thousand other things as much as from "its direct opposite, error;" and we may distinguish the meaning of the word *truth* from every thing else, without precisely knowing every thing from which it is distinguished. A FALSEHOOD *has been*, another now *is*, and a third *will be*, without being "entitled to the denomination of a truth." So that whatever has been, is, or will be, is not to be called a *truth*. Rocks *have been*, now *are*, and *will be*; but Mr. Cogan will not call them truths. If "error is merely a thought," and truth its direct opposite, then truth must be *not a thought*.

With the ingenious philologist, Tooke, we agree that the thought, or opinion, of one man may directly oppose the thought of another; but who ever thought of calling every opinion of every intelligent being *true*? In what language would each of the assertions, "there is a God," and "there is not a God," be denominated a truth? If every *thought* of a man is a truth, then the attempt to distinguish truth from error is useless and absurd. Had Surin said, "truth *implies* an agreement between an object and any predicate concerning that object," he would have uttered a truth.

What is truth? may still be an interesting enquiry. We shall venture to give our opinion, that the expression "*it is a truth*," always refers to some proposition, statement, or assertion. *Any proposition* in which is predicated any thing which was, is, or will be, in relation to an object, *is a truth*. On the other hand, that proposition in which

any thing is predicated of an object which neither was, nor is, nor will be, is a falsehood. The adjective *true* denotes something pertaining to truth. *A true proposition is a truth*: and that proposition is true, in which the object is represented as it was, is, or will be. Hence he is said to be a man of truth, who makes statements of facts, who represents things as they are, or were, or will be. Were there no language in the universe there could be neither truth nor untruth; but so soon as any assertion was made by any being, that assertion was either a truth or a falsehood.

Mr. Cogan very correctly censures Dr. Beattie's pretended discrimination between a *probable* and a *certain truth*. "Truths," says the latter, "are of different kinds: some are certain, others only probable." "We may, without absurdity, speak of probable truth, as well as of certain truth." Essay on Truth, Ch. I. We may indeed say, that a proposition is probably true, or that it is certainly true, according to the evidence presented to our minds; but that a proposition should be neither true nor untrue is inconceivable, unless that should improperly be called a proposition which predicates nothing of any object. If any man speaks of a fact, it is, or it is not as the man states it to be. But hear the professor of Aberdeen:—"We ought not to call that act of the mind which attends the perception of certainty, and that which attends the perception of probability, by one and the same name. Some have called the former *conviction*, and the latter *assent*: but assent admits of different degrees, from *moral certainty*, which is the highest degree, downward, through the several stages of opinion, to that suspense of judgment which is called *doubt*." "Whatever a rational being is determined, by the constitution of his nature, to admit as probable may be called *probable truth*." There are as many kinds of truths our American philosophy will admit, as there are kinds of true propositions; and we affirm that perception is perception still, however varied may be the objects of perception. Hear Cogan on this subject: "a merchant freights a vessel for the West-Indies. He thinks that the speculation will be advantageous. The probabilities are, that it will sail with the first fair wind,

proceed immediately to the destined port, and make a prosperous voyage. Here, then, according to the Doctor's system, are *three probable truths*." No, Sir, you wrong the Doctor, for the merchant is not "determined, *by the constitution of his nature*" to admit these *three* things as *probable truths*. With this exception you are correct; and might have laid it down as a rule, that *any proposition which the constitution of our nature determines us to judge to be true, is a certain truth*. Our author proceeds; "the captain, however, knows that the first probable truth will be a *falsehood*; for he determines to sail to the coast of Guinea, to purchase a few slaves. The probable truth with him is, that he shall sell them advantageously. A storm arises, which endangers the vessel to such a degree, that the *probable* truth now is that the vessel will sink, and the crew perish. There is, however, a *possible* truth that they will escape. They do escape, and, to the surprise and joy of every one, the possible truth triumphs over the probable. But in approaching the American coast, the vessel is taken by a privateer and carried into Baltimore. The certain truth is, that all the expected advantages, notwithstanding they were all of them truths in their turns, are lost to the parties primarily concerned; and they lament to find that all their probable truths were errant deceptions, being destitute of the cardinal stamp of *conviction*." p. 200.

Before we examine our author's sources of truth, we must express our regret that he should consider *truth* as synonymous with *knowledge*. We certainly have knowledge of error as well as of truth; of fiction as much as of realities; of imaginations not less than of the nature of things. He might at once have told us, what he deems to be the sources of all our knowledge. This would have rendered his statements correct, for we have *knowledge* "through the medium of our senses." He says, however, that "*truths* are known through the medium of our senses." By them we have *perceptions* of external things; and concerning the objects thus perceived we frame propositions, which the faculty of judgment decides to be true; so that **ULTIMATELY**, but **NOT IMMEDIATELY**, *truths are known through the senses*. That the objects

perceived have a real existence without our minds, is itself a truth known only by the *judgment*. We *apprehend*, we *understand* the truth of a proposition, which proposition we *judge to be true*; but strictly speaking, we do not perceive by the senses the truth of any proposition. We conceive of the meaning of the word *truth*, and know it to be *an attribute of a proposition*, but of this attribute the senses take no cognizance. He asserts, secondly, that *truths are known by quick perceptions, without conscious reasoning*. If by quick perceptions he intends instantaneous, constitutional judgments, then we admit that by them we have knowledge of many truths; which would exactly suit the views of Dr. Beattie's philosophy: but if he designs any thing else, we affirm that no truth is discoverable by perception alone, however quick it may be. The addition of the clause, *without conscious reasoning*, does not help the matter; for no one ever reasoned without being conscious of it. An act of consciousness follows every other mental operation. By our author's elucidation of this topic we learn, that our instincts occasion various quick perceptions, which subsequently become the objects of attention, and sources of truth.

Thirdly, *truths are known*, he says, *by observation and experience*. We observe no truth; we experience no truth; but *observation* includes all those perceptions which follow our volition to perceive what may be perceptible in any object; and *experience* contains in its wide embrace all our perceptions, apprehensions, feelings, and agency. All these may furnish subjects for propositions, which we may judge to be true, and in this sense alone are observation and experience sources of truth. To his fourth, fifth, sixth, and seventh sources of truth we give our approbation, for we certainly come to the judgment that propositions are true, (that is, truths are known) through *testimony*, *DIVINE* as well as *human*; through the *memory*, by *reasoning*, and by *mathematical demonstration*. Let it be remembered, at the same time, that we have knowledge of *falsehood* no less than of *truth*, through the instrumentality of testimony, memory, reasoning, and mathematical demonstration.

Of the "mode of acquiring knowledge by way of inference and logical deduction," Mr. Cogan endeavours to treat in such a manner as not to preclude his opposition to Beattie's doctrine of *common sense*; but, we judge, in vain; for while Beattie is inaccurate and redundant in his language, his doctrine, that from our constitution, and not from any course of reasoning, we judge certain propositions to be true, is sufficiently plain, and is even supported by our author himself. "The apprehension," says Cogan, "that what has once hurt may hurt again, is so instantaneous, that no formal process in the exercise of the rational faculties is called in for aid. The river which has drowned one person, will soon be thought capable of drowning another; and the fire which has destroyed one tenement, will be supposed to possess the power of burning many more. An *opinion* [and what is this but a judgment?] is immediately formed, that whatever has happened may happen again in similar circumstances; and this opinion will be confirmed by repeated experience, until it shall be admitted as an indubitable axiom; and upon this axiom we shall habitually act, without hesitation, and without feeling the necessity of calling it into recollection. First principles introduce habits; and expertness acquired by habit subsequently renders a recourse to first principles unnecessary." p. 33. Thus we obtain, in his opinion, our axioms, which have generally been called either *self-evident propositions* or *axioms*, interchangeably. They are obtained, he admits, without a process of reasoning, without induction: they are opinions that instantaneously follow certain perceptions and apprehensions. We say the same, and denominate all such axioms *constitutional judgments*. How then does Dr. Beattie differ from Mr. Cogan? Why, the Doctor calls that inherent part of the constitution of the mind, by which we form axioms, or from which we judge self-evident propositions to be undeniable truths, *common sense*; but Mr. Cogan speaks of it without giving it a name. We dislike Dr. Beattie's name for several reasons:—because it is the same faculty of judgment which decides that other propositions, as well as self-evident ones, are true;—because it insinuates that the faculty of

judgment resembles in its operations the external organs of sense;—and because it most properly describes *the common opinions* of mankind, rather than that part of our constitution which forms those opinions:—but that every accountable man has a faculty for judging, which originally exercises itself in a way for which we cannot account, otherwise than by saying, we are so constituted as to judge thus, is unquestionably manifest to every one who examines himself.

Mr. Cogan unjustly charges Dr. Beattie with an effort to exalt common sense, to the prejudice, if not banishment of reason. He simply aims at proving, that men are so constituted as to possess something, which he calls common sense, by which they have knowledge of certain axioms, that lie at the foundation of every superstructure of reasoning. Mr. Cogan does the same, while he rejects the term, common sense; and has given us as axioms the following propositions:—‘There is no effect without a cause;’—‘The cause must be equal to the effect;’—‘The nature of the cause is to be ascertained by the nature of the effect;’—‘A cause exactly similar, in circumstances exactly similar, must produce exactly similar effects;’—‘Where there are not manifestations that there is something in the nature of an effect to exhaust the power from which it results, a possibility exists that it remains equal to the production of other effects of a similar nature;’—‘Every property may become a cause;’—‘Every subject possessing various properties may be productive of various effects;’—‘Some effects can alone be produced by the united influence of various causes;’—and ‘Nothing can be a cause prior to its own existence.’ p. 42. One of these statements is not to our mind evidently true; for we discover in matter specific gravity, which is an effect produced by the Creator; and it would be unreasonable to infer from the nature of the effect, that specific gravity belongs to the nature of the Creator. With the exception of those passages to which our remarks apply, we think the first speculation, consisting of nine sections, and occupying seventy pages, an excellent performance.

We have spent more time on this speculation than we

should have done, had not Mr. Cogan attempted to establish in it all his grounds of attack upon Dr. Beattie: and once for all, we admit, that the Doctor was an inaccurate defender of a sound system of mental philosophy. We need give but two or three specimens of his inaccuracy. One is this: after having correctly defined the word *belief*, he immediately, and continually uses it as if it denoted a *constitutional judgment*. Another is this: "We are conscious, *from internal feeling*, that the energy of understanding, which perceives intuitive truth, is different from that other energy which unites a conclusion with a first principle, by a gradual chain of intermediate relations." Here the words, *from internal feeling*, are redundant, for we are conscious *of feelings*, but not *from feeling*; nor from any other cause than this, that we have the faculty of consciousness, which operates according to certain given laws of our Maker. Again he says, "that all mathematical truth is founded in certain first principles which common sense, or instinct, or the constitution of the human understanding, or the law of rational nature, compels us to believe, without proof, whether we will or not." His meaning is, that all mathematical truths are founded on certain simple propositions which the faculty of judgment, operating according to the constitution of our minds, decides to be true. Any one of the things to which he ascribes these first principles, had he adhered to it, would have been preferable to an option amongst them all, to which he calls his readers. Had he said, that the first principles of mathematics are judgments which we instinctively form, it would have been intelligible, and something definite. While we thus disapprove of Dr. Beattie's style of writing, we are of opinion that Mr. Cogan has "taken unnecessary," and even unsuccessful "pains to confute the hypothesis of Dr. Beattie, so boldly advanced, and perseveringly supported, in the popular *Essay on Truth*." Preface, p. 4.

In Speculation II. our author treats of "disinterested benevolence," and without showing what he means by *principle*, answers the question, 'Is benevolence a principle distinct from self-love?' in the affirmative. He

should have founded this speculation on another more intelligible inquiry, which he proposes, whether every act of benevolence originates from self-love, or not? He might then have proved easily, that *love* is an *affection*, or an operation of our faculty of feeling, which terminates on various objects; that when it terminates on ourselves it is called *self-love*; that when it regards others it is called *benevolence*; and that any act of loving our fellow-men which is not excited by the hope of subsequent reward, is called *disinterested benevolence*. Self-love and benevolence are two operations of the same faculty, and have different names because they have different objects. Now we may have different reasons, at different times, for loving ourselves, and equally many reasons for loving others. One general law, however, applies to every case, *that man shall ever love that which appears to him to be lovely*; or that the feeling of love shall ever be excited by certain apprehensions of loveliness in the objects of our attention. This speculation, upon the whole, is nothing more than a common essay, which affords no new light on the subject.

Speculation III. is designed to disprove the existence of a *moral sense*, or native faculty called *the conscience*, in man. Our approbation of some things, and disapprobation of others he attributes to education and habit. After offering many objections to the commonly received opinions on this subject, which prove little else than the inexpediency of using the word *sense* in describing this faculty, he concludes, that "all that can be ascribed to the constitution of human nature in this question is an inherent love of well-being, an immediate attachment to that which is apparently good, or productive of happiness; and a hatred of the opposites, as soon as such qualities are ascertained. These sensations of love and hatred, as we have already observed, accompany our opinions, when we cannot immediately penetrate into the nature of actions. Our opinions are frequently erroneous; but when our minds are duly informed, when we have just sentiments of the nature and tendencies of particular actions and dispositions, these virtuous sensations render us prompt in the execution." p. 129. So then conscience

is nothing but self-love! "Morality," says Hume,* "is not an object of reason.—Take an action allowed to be vicious: wilful murder for instance. Examine it in all lights, and see if you can find that matter of fact, or real existence which you call *vice*. In which ever way you take it, you find only certain passions, motives, volitions, and thoughts. [He should have added, 'and overt actions.'] There is no other matter of fact in the case. The vice entirely escapes you, as long as you consider the object. You never can find it, till you turn your reflections into your own breast, and find a sentiment of disapprobation, which arises in you, towards this action. Here is a matter of fact; but 'tis the object of feeling, not of reason. It lies in yourself, not in the object. So that when you pronounce any action or character to be vicious, you mean nothing, but that from the constitution of your nature you have a feeling or sentiment of blame from the contemplation of it." Hence Hume endeavours to show, in his next section, that *moral distinctions are derived from a moral sense*, and comes to the conclusion, that virtue and vice are nothing but *feelings*, and those feelings nothing but *impressions*.

Cogan, without naming his opponent in this Speculation, does his best to prove that *morality is an object of reason*, and of reason alone. He takes the ground of Dr. Paley, who, long before our author, wrote what may now be esteemed an epitome of this Speculation. "Having experienced, in some instance, a particular conduct to be beneficial to ourselves, or observed that it would be so, a sentiment of approbation rises up in our minds, which sentiment afterwards accompanies the idea or mention of the same conduct, although the private advantage which first excited it no longer exist." Paley's *Philos.* p. 31.

We differ from all of these philosophers; and would recommend to Mr. Cogan, when he writes again, to answer Dr. Reid on the subject of a moral faculty, or conscience, if he can. In the language of President Smith, we state, "that the moral sense [we should prefer the

* *Treatise on Human Nature*, vol. ii. p. 171.

word conscience,] is not pretended to be a universal, instinctive, and immediate criterion of right and wrong in all cases." This admission, however, cannot prove, that man is destitute of the faculty of conscience; any more than the obscure, double, or imperfect *perceptions* of external objects, to which the sick are subject, will evince that they have no mental organ of perception. It is not material, whether this faculty operate independently of reason or not. Hume, Cogan, Paley, and all men of candour, or even of common honesty, will agree, that every man actually does *approve* of some actions performed by himself and his fellow men, and *disapprove* of others. This approbation is not universal, we allow, and the same mind may disapprove to day, what it approved yesterday. It being acknowledged on all hands, that all men do in some cases approve or disapprove of certain actions, we now affirm, that the mental operation of approving is an effect, which must have some adequate cause. The question now arises what is this adequate cause; and we answer from experience, observation, and the testimony of others, that the human mind is so constituted, that from certain apprehensions of right and wrong it will either approve or disapprove, certain actions. This something in the constitution of the mind, by which it approves or disapproves, applauds or blames, we call the conscience, or the moral sense, or moral faculty. Nothing can be plainer in our view than this, that mankind would never have those mental operations which induce them to speak of moral obligation, to say "you *ought* to do this,"—"you *ought not* to do that,"—"this is *right*," and "that is *wrong*," if they had not been rendered capable, in the formation of their minds, of having such mental operations. The eye may exist in such a state as not to be the instrument of vision; and so may *the conscience* exist in a mind, without present activity; or in a mind, in which from the want of information and experience, it may perform its office in a very imperfect manner. It may be misguided; and its dictates through ignorance or prejudice may be directly contrary to the revealed will and judgment of the Supreme Being. It may be seared as with a hot iron. Still it is a *conscience*, without which faculty

no light in the understanding, no operation of the judgment, nor of reason, could ever make us accountable, moral or religious beings. It is that faculty in our nature, by which every man, in some way or other, is religious, just as certainly as he is social. Our *feelings* are distinct from the operations of conscience; and, in relation to moral subjects, follow them. In the order of nature, I disapprove of conduct before it gives me pain. When we pronounce an action *vicious* we intend something distinct from our disapprobation of the action, and the feeling of pain or displeasure which accompanies it; and nothing seems more ridiculous than to assert, that the *vice* which I condemn is the operation of the moral sense which condemns it. "The *agreement* of the actions of any intelligent being with the nature, circumstances, and relations of things, is called the MORAL FITNESS, or the VIRTUE of that action; the *disagreement* is therefore the MORAL UNFITNESS, or VICE."*

In justice to Mr. Cogan, we must say, that he is much the most ingenious and consistent writer on the wrong side of the controversy, whom we have read; and many of his remarks, were they taken out of their present connexion, would be not only true, but in a high degree useful. It is true, that "different persons will form the most opposite opinions, and feel very different sensations, respecting the same action:"—that "it is a religious sentiment [but of an erroneous religion] which prompts the holy father of an Inquisition to punish heretics as enemies to God:" that "strong moral feelings cannot have an existence before certain opinions are formed:" and, that a man "must refer to some standard, with which he must be accurately acquainted, before he will be competent to judge," we add, *with accuracy*. "It is therefore unphilosophical to suppose that there be [is] any simple provision, in the constitution of the human mind, to enable it to decide, in a very complicated case, however simple the impression made by it may appear; by which we can safely pronounce at once, without knowing *why*;

for if we know why, we know the *reason*, which is very distinct from the impression produced." p. 120.

Speculation IV. is a treatise on "philosophical necessity," in which Mr. Cogan states many accurate distinctions between different kinds of necessity, and between *inducements* and *motives*. To desire happiness, he says, is natural and inevitable, to every sensitive being, from his constitution; and it is equally natural to determine to act in such a manner as we think will obtain the happiness we desire. The necessity, therefore, which is predicated of any free, intelligent, voluntary agent, is a necessity of acting as he wills to act, and of willing to act according to his apprehension of what is good for him. "I am," he says, "as much a Necessarian when I am resolved to mend my pen, and am obliged to make use of my pen-knife, or to extend my legs when I am determined to take a walk, as when I perform a moral or an immoral action; and I am as free to follow my inclinations, when I perform a virtuous action, or commit a vicious one, as I am, when I go to the East or West Indies; according to the determination of my will." p. 164. The topic of this speculation is ably discussed; but the concluding refutation of an objection is like the Boston theology of the present day, an ingenious scheme, not corroborated by experience, not supported by testimony. If the doctrine of the paragraph be true, then purgatory, or even hell itself, is the best school of virtue in existence. We present this prevalent error as a beacon, being well aware that some of our readers will think it confirmation strong of their desires, while others will very justly consider it nothing more than a *speculation*, in direct hostility to divine revelation. If punishment had any natural tendency to make beings better, then the old serpent would be the fairest candidate for reformation in the universe.

"Whoever asserts that our doctrine leads to the horrors of fatalism, takes a very imperfect view of the subject. The imagination may easily extend the chain, until it shall arrive at all that is great and good. Human beings have incessantly acted upon the grand principle of seeking happiness, although they have so frequently and so egregiously mistaken their way. But

this is no proof that they will always mistake their way. We daily perceive that a conviction of error leads to future caution. Ignorance corrects itself, by our experience of the evils it produces, and experience becomes the most impressive instructor. Mankind *must* at last form more consistent ideas of the nature of good, and obtain a more accurate knowledge of the ways and means to secure it, or they will continue eternal ideots. In every step they take, they are uniformly acting according to the laws of cause and effect; and although they continue to follow their own inclinations, in every act they perform, these inclinations may finally conduct them right. Repeated experience must finally correct the grossest ignorance; and repeated evils suffered in one course, will compel them to pursue another; until they shall finally have obtained wisdom to make a choice of virtue and religion as the supreme good. This life may be much too short for the purpose; but the human race have an eternity before them. In a future state, similar principles may operate, until the whole intellectual creation shall become reclaimed and happy. Whoever has an existence, must inevitably desire his own happiness, wherever he exists, and as long as he exists; and he will pursue it by every method in his power: and as, wherever he may be, he will continue under the inspection of the universal Father, whose wisdom is equal to his power, and whose goodness is equal to both, the continued and extended operation of cause and effect, may lead to an ultimatum devoutly to be wished, *universal happiness*.

"Should it be alleged by the fatalist, that this is merely conjecture, and that we are too ignorant of futurity to predicate so glorious an issue; the answer is, that this acknowledged ignorance of futurity renders his objection impotent. For the mere *possibility* of a different train of events from that apprehended by the *fatalist*, confutes the doctrine of fatalism. Let him only admit that the inevitable result of cause and effect may be universal happiness, and he will not complain of *INEXORABLE fate*." p. 170.

This is a genuine revelation from the brain of an infidel, and those who can believe it to be truth, need never complain of the difficulty of receiving mysteries.

Speculation V. is a very elaborate attack upon Dr. Beattie's *Common Sense*; which occupies seventy pages. Mr. Cogan imputes to him the doctrine, that "whatever contradicts common sense must be false, however speciously it may be supported by argumentation. Among the abettors of this tenet," he says, "Dr. Beattie is most

popular. The writings of his precursor, Dr. Reid, are too philosophical for the public in general; and the declamatory insulting style of Dr. Oswald, has met with general disapprobation." p. 177. What our author means by saying Dr. Reid is "too philosophical," it is difficult to comprehend; for no man has ever written on the philosophy of the human mind, with more plainness, and success than he; and Beattie, Stewart, Cogan, and all modern metaphysicians are indebted to him for extricating them from the labyrinths of Aristotle, Locke, Berkley and Hume. The only reason why Beattie's Essay is more popular than Reid's writings is, that the former is a short, didactic performance, which requires no thought, and the latter are extended through four octavo volumes; from the necessity which he was under of refuting former systems, while he introduced his own new, but immortal philosophy. Any plain man, of patience, and ordinary mental powers, may soon comprehend, and will most certainly adopt as his own, the great doctrines of Reid's scheme. Dr. Beattie's obscurity, which alone has exposed him to the just animadversions of Mr. Cogan, arose principally from his exuberance of language, and from not attending to Reid's distinctions between the operations of the faculty of *feeling*, and those of *consciousness*, *conception* and *judgment*. Beattie speaks of "*my own feelings*," and of "*my own understanding*," as if they were synonymous expressions. We too ask, "was there greater confusion of language at the building of Babel?"

"When every workman, with embarrass'd stammer,
Call'd for a *chizel*, though he meant a *hammer*?"

It was hardly worth any man's pains to enter into judgment with Dr. Beattie for every one of his *idle words*: it would have been better, candidly to have stated the general impressions left after reading his Essay, and then to have combated, if necessary, the general doctrines which he evidently designs to maintain. He has undoubtedly endeavoured to establish, what Reid had abundantly established before him, that every course of reasoning may be resolved into propositions, which, from our constitution, we judge to be true, so soon as we apprehend the

meaning of them; and which are called *intuitive truths*, *self-evident principles of reasoning*, or, *constitutional judgments*. In every act of reasoning we *infer* some proposition from some other propositions, previously judged to be true; and hence there must have been some truth known before any could have been inferred. The truths known, not by inference, but by perception, apprehension and judgment, are those truths into which every chain of ratiocination may be resolved. *On the evidence of external sense* Mr. Cogan opposes the "Essay on truth;" which teaches, "that things are as our senses represent them." In opposition to this tenet our author humourously remarks,

"A dog, a monkey, and a child, view themselves in a mirror for the first time. The dog barks at another dog, so confident is he that his senses do not deceive him. The monkey grins, chatters, and paws at his comrade. The child goes behind the glass in search of a companion. None of them could be deceived, according to the Doctor's principles. They positively saw an object. Nor can the deception be discovered without the deductions of reason. The dog will perhaps bark till he is tired; the monkey will feel surprised that he cannot come into contact with a playmate, who seems equally disposed to caress. The child will discover its error by not finding its associate behind the glass, and apply to his tutor to know the reason. The tutor explains the laws of optics; the effects of reflection from polished surfaces, &c. In this manner does the pupil arrive at a satisfactory *ultimatum*. His reason now convinces him that what he thought to be substance, a real substance, a real person, was a mere reflection of himself. He will be delighted with this addition to his knowledge, and leave the common sense of our philosopher to sit before the glass, in the person of the monkey or the dog, in perpetual ignorance." p. 232.

This is amusing; but it is no refutation of the assertion which we make, and which we think comprises the substance of Dr. Beattie's representation on the subject; *that certain judgments, from our mental constitution, universally follow our perceptions by the external organs of sense*. By our eyes we perceive a temple before us; and we judge that the temple, or something that appears like one, really exists without us. Through the eyes of another person this same object may appear to be something else; and he will judge that the object which he

perceives, whatever it may be, exists without him. We shall all judge too, that the object would not have been perceived had it not a real existence. The child, who sees his own image in the glass, judges that the object of perception has a real existence without him; and whatever may be his error in his opinion about the nature of that object, he is still correct in thinking that it has a real existence. It is really an image of himself composed by different rays of light which he perceives; and it as really exists as any image on the retina, or as a picture would which should have been painted on the back part of the mirror.

Let the body of any man be in a sound and healthy state, and he will have a constitutional judgment consequent on most perceptions which the mind has through it. Prick his foot, and he will judge that his perception and sensation come through that member of his body: pinch his nose, and he will judge, while all the perceptions and feelings which he has are in his mind, that he feels through the member affected; and hence it has become common to say, that the pain is in the part of the body, through which the percipient and sensitive part of our nature is excited to operation. Neither Bishop Berkley nor Mr. Hume could avoid judging on these subjects, in spite of all their theories to the contrary, as all other men have done. Put your finger into the eyes of a million of men in succession, and every one will have a judgment, that his eyes, and not his fingers, or toes, or ears, are the organs of the pain he experiences: and every one too will judge that a finger without him existed, and that it was thrust into his eyes.

We conclude, from our own experience, that every man has judgments consequent on his perceptions of external objects: and all these judgments which are common to mankind in general we call *common sense*. If Mr. Cogan chooses to discard it, he may if he can; and we shall not envy him either his intelligence or his happiness. Let it not be supposed, however, that our author discredits his senses; for he *reasons* from them to arrive at the same judgments which we deem constitutional; and in Speculation VI. attacks and routs Hume's mighty

army of *impressions* and *lively ideas* with ability and boldness. He well knew his enemy, and assailed him not only with close reasoning, but with his own *test of truth, ridicule*; so that were Hume living, he might laugh at himself, and thereby prove, to his own satisfaction, that his philosophy is specious deception. "Our philosopher commences this section," On Probability, says Cogan, "by asserting *that there is no such thing as chance in the world*; but as *our ignorance of the real cause of any event has the same influence on the understanding, and begets a like species of belief or opinion*, he amuses himself with the inquiry how chance would act supposing it existed. This reminds me of a sermon which I once heard on the day of Pentecost, in which the learned divine, after a very short vindication of the disciples from the suspicions entertained of their ebriety, because they spoke in strange tongues, amused himself and his audience, with speculating upon the kinds of wines, with which we might suppose the disciples to have been intoxicated, admitting the charges of intoxication to have been well founded." p. 307. Our author was not quite so successful in another instance, as in this, in which he attempted to be witty. He would characterize Hume and says,

"He obviously delights to exert all the powers of his intellects, in order to discover the weakness of the intellectual faculties; and he conducts us through various propositions, which he professes to consider as truths, in order gradually and imperceptibly to undermine them. He takes the liberty of uniting two opposite systems in his current language,—that which he attempts to subvert,—and the one he wishes to establish; he talks of *us, we, men, the experience of mankind*, as if he were assured that other beings exist as well as himself; yet his grand attempt is to weaken all the arguments which support this belief. He seems to acknowledge the doctrine of cause and effect, at the moment that he combats every principle most intimately connected with it. He frequently retires behind ambiguous phraseology, and undefined expressions; and not unfrequently claims a right to fix ideas to words totally different from the general acceptance. Hence it is as difficult to contend with such an adversary, as it is for regular troops to contend with the *bush-fighters* of America, who are at one moment in one position, and the next in another; whose professed discipline consists in *concealing* themselves behind

brambles and thorns, and other interposing bodies, that they may take aim in greater security, at forces which disdain to shelter themselves, and yet find it difficult to return the salute, in consequence of the obscure situation of the foe. To follow this philosopher through all the turns and windings is impracticable." p. 247.

Our London metaphysician must have thought that *bushes* grew in a night on the slender fortifications of Plattsburg, and that none grew for a century in the woods which covered the approaching and the retreating British forces. He must have conceived, too, that the marshes around New-Orleans are all covered with *bushes*, except in those places in which the American bullets mowed them away, to make a smooth encampment for his majesty's brave, but still sleeping, subjects. It must have been near Baltimore, we imagine also, that the English army disdained to shelter themselves in the bushes, because they preferred to crawl on their hands and knees into the cornfields! It is well for Mr. Cogan that he attacked the dead Hume, rather than one of our formidable *bush-fighters*; for now he has the honour of victory; but in the other case he might have been *concealed* under the *brambles*.

The last speculation is on the subject of *Moral Obligation*. He endeavours to evince that the source of moral obligation is *utility*. His reasonings we have not room to state; and if we had, we do not apprehend that our readers would be much the wiser for them. Of the second and last speculation we must say, "They are no great things." But the book taken as a whole is far more interesting and useful than Beattie's *Essay on Truth*, or any book which Dugald Stewart, Esquire, has ever presented to the world. Notwithstanding its errors, we should like to see it republished in America, for the benefit of the clergy; but apprehend we must despair of it, because Cogan is not a professor of philosophy in Edinburgh, with L. L. D. and a long string of other letters, appended like a kite's tail to his humble M. D., and because our American booksellers decide for the community what they shall read.

ARTICLE VII.—*The Inaugural Address of His Excellency William Findlay, Governor of the Commonwealth of Pennsylvania, delivered December 16th, 1817. Published by order of the House of Representatives, &c.*

A Christian ought always to act in conformity to Christian principles. One of these which should never be forgotten, is, that the followers of Christ should acknowledge him in all their ways; another, that while they confess Christ before men themselves, they should not persecute, slander and injure those who, from any cause, do not. For a constitution or government to acknowledge the Lord Jesus Christ, is one thing; and to establish a religious test, and prostitute the ordinances of our holy religion, quite another thing. Surely, any people, convened by representation, might state in the adoption of a form of government, what are the sentiments entertained by themselves, concerning the supreme object of worship; without doing injury to those individuals, who should constitute a minority in the country, and who should dissent from the public opinion. Surely, our Presidents might have intimated their knowledge of the person and authority of the Son of God; and might have spoken respectfully, in some of their proclamations and messages to Congress, of Christianity, without picking the pocket of a Jew, or breaking the neck of a Socinian, or invading the conscience of any infidel. Yet in vain have we examined the constitution of our country, the Declaration of Independence, and the public communications of our five Presidents, to find something like an intimation of their bowing to Immanuel, or of their knowing "God with us."

Once, indeed, a lady in Boston showed us a letter from the hand of Washington, in which he used the words "our Divine Redeemer;" and the same person informed us, that she was a member of the family in which this great man lodged, while in that town; and that from her own personal knowledge she could aver, that every morning the general called his own domestics into his chamber and attended on the duty of family-prayer with

them. She heard him read the Bible, and saw him kneel with them, while he addressed the throne of grace. Perhaps,—our Presidents have followed this good example: but,—if they have,—why should not the head of the American Nation publicly own the true God; since each of our national executives can, impliedly, at least, confess himself a religious creature, and write of the Great Arbiter of human events, of the Almighty, and of the Supreme Being? An atheist has as good reason to be offended at these expressions in the Messages, as a Jew or a Socinian would have, at the public mentioning of the name of Jesus.

The only legitimate source of authority, in heaven and earth, requires all magistrates to rule in the fear of God, and exhorts all the presidents and governors, saying, "be wise now, therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." *Psalm ii. 10.*

Several of the chief magistrates of the States have obeyed this divine requisition. Those of New-England have, from the first settlement of the country, invariably acknowledged the Lord Jesus Christ to be the King of kings, and Lord of lords, in their addresses to the respective legislatures; and in their proclamations for days of fasting and thanksgiving. Governor Snyder, too, in some of his public communications during the late war, made suitable avowal of the religion of Jesus, and of the person of the Divine Redeemer, and it gives us pleasure to find that Mr. Findlay has not become ashamed of his Saviour, by being elevated to the chair of the State. In his inaugural address, which has given occasion to our remarks on this subject, he expresses a most important and just sentiment, that THE RELIGION OF THE REDEEMER IS THE ONLY STEDFAST BASIS OF THAT MORALITY ON WHICH REPUBLICS ARE FOUNDED. This is a doctrine worthy of being inscribed on every monument erected to perpetuate the glory of our representative institutions. The whole address is well written; but since only one sentence of it has any direct relation to the subject of

theology, we shall extract but the one. To the members of the Legislature, and his fellow citizens in general, he says,

"To accelerate the progress of internal improvement, and thereby unite the whole state in one common bond of interest; to uphold, by all our energy, the liberty and independence of our country; to guard the rights of every citizen of the commonwealth; to maintain the legitimate sovereignty of the state, on the one hand, whilst on the other, we perform with fidelity our federal obligations; to provide for the general dissemination of knowledge; to advance, by salutary regulations, the prosperity of agriculture, manufactures and commerce, so far as they fall within the pale of state legislation; to render the administration of justice easy, expeditious and satisfactory; to establish an efficient militia system, to encourage those arts that supply and assist life; to cherish, by our example, the purity and beauty of the religion of the Redeemer, the only stedfast basis of that morality on which republics are founded; and to transmit, untarnished and undiminished, to our posterity, those sacred principles of liberty and equal rights which we inherited from our fathers;—these are some of the labours that remain for us to perform, and that our country has a right to expect at our hands."

Should any be ready to inquire how the religion which is happily recommended in the above extract, should be promoted, without doing violence to our political liberties, we answer; let all in the community, who are the friends of Christianity, give their votes for those persons exclusively, who will publicly honour their Redeemer; and let those persons, when elected, suitably own him for their Lord. In the mean time, the Jew is not prevented from voting for a Jew, and an infidel for one of his own kidney: if the majority of the inhabitants of a commonwealth should be Jews or infidels, the public administration and constitution would bear the distinguishing marks of their principles; and, if they would act like good republicans, while they should avow their own sentiments, they must be careful not to persecute or oppress the Christian minority in the political family.

The majority of this commonwealth is decidedly Christian in opinion and profession; and if they perform their duty to themselves and to God, they will interfere with none of the rights of unbelievers, but will by a con-

scientific use of the privileges of freemen, for ever secure a Christian magistracy to the State. It requires no encroachment upon civil liberty, no establishment of a sect to do this; and those Christians are either very ignorant, or very unfaithful to the only King whom republicans will or ought to obey, who endeavour not to promote Christianity by their suffrages as well as their prayers.

ARTICLE VIII.—*An Essay on Grammar; the principles of which are exemplified and appended in an English Grammar; by James P. Wilson, D. D. Pastor of the First Presbyterian Church, in the City of Philadelphia. Philadelphia, published, 1817. pp. 281. 8vo.*

DR. WILSON is a scientific man; and has published several respectable works; but in our judgment none equal to the present Essay on Universal Grammar, and to the "Syllabus of English Grammar," appended to it, with a design to exemplify the principles of the preceding Essay, so far as they apply to our language. This new work is a valuable acquisition in a theological point of view, because it is calculated to promote a philosophical acquaintance with language, which will ultimately render it more definite, and thereby diminish, if not extirpate, religious controversy. The philosophy of language and the science of mental operations are nearly allied, and mutually assist each other, while both enter deeply into the rational investigation of every proposition of revealed truth, every Christian grace exercised, and every duty enjoined. Any thing, therefore, which tends to develop the principles and nature of moral actions; any thing which reduces language to its legitimate use, that of exhibiting things as they are; any thing which is calculated to prevent further dispute about words, helps forward the cause of the divine, whose object is truth, and that holiness of which truth is the great instrumental cause.

Dr. Wilson's Essay treats principally of the Hebrew, Greek, Latin, and English languages; and shows, to our

satisfaction, that the last, and indeed every other syllabic language is derived from the former. He has taken the trouble to have types prepared so as to give us each of the Samaritan, (or ancient Hebrew) the Phœnician, the Chaldaic, (or modern Hebrew) the Greek, the Roman, and the Saxon, as well as the English letters. The resemblance between all these alphabets, is so great as to present the strongest presumptive argument in favour of the opinion, that all are but modifications of the first. The oldest book in the world he conceives to be that of Job.

"The book of Job, if its beginning and conclusion be excepted, shews by its style, its name of the Supreme, its silence with respect to Israel and Pharaoh, and other circumstances, that it was written before any other part of the Old Testament. There appears no valid reason to believe that Cadmus was before Moses; he was perhaps cotemporary with Joshua. The letters he carried to Greece were not his own, but Eastern characters. It gratifies the propensity of the mind to admiration, to attribute to individual invention, the efforts and proficiency, which have resulted from the gradual progress of human genius and experience. Cadmus, it is probable, carried with him the alphabet, which he had learned in Phenicia, and deserves no more honour than the mariner, who carries our letters to a distant shore. But that it consisted of sixteen letters only, we learn from tradition, not fact. The writings delivered to Israel by Moses, are more ancient than any others, at present known to the civilized world. That they were at first in another alphabet, is probable from the almost entire agreement of the Pentateuch in words, but not in letters, with that of the Samaritans; from the medals, and coins dug up at Jerusalem; and from the ancient testimony of the Jews themselves. The antiquity of the Hebrew language, whatever might have been its first alphabet, is supported by the simplicity of its structure, its uniformity in the letters of its roots, and from their being all verbs." p. 5.

With all this we heartily concur, except it be the last sentiment expressed, that the roots of the Hebrew being all verbs, prove the antiquity of that language. To this subject the Doctor alludes more than once, but gives no reason why the roots of the earliest and most simple language should be verbs rather than nouns. We presume the argument would be stated thus: it would be natural

to men to use the language of signs to point out objects of which we have cognizance by our senses; and to invent artificial sounds and characters to express some predicate concerning them. Thus it would be natural to point to the moon; and without giving it a name to say, "it shines." We can think of no other course of reasoning which will prove, from the alleged fact, that verbs are the roots in the language, that the Samaritan is the oldest language in being; and we should be somewhat inclined to adopt this opinion, did we not read that the Lord brought every beast of the field, and every fowl of the air to Adam "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle." These names, we presume, were all nouns; so that the use of words to denote the actions of animals was subsequent to the use of nouns to designate those animals. Indeed, nouns are generally transformed into verbs in the infinitive mood, in the English language, by prefixing a particle, or preposition; thus, *love* is a noun, the name of a feeling of the mind; but *to love*, is the verb in the infinitive mood, expressive of the actual performance of the mental act of loving. Hence it would be natural to infer, that, in the English language, the names of things perceptible through the senses, and of the mental operations of which we are conscious, were given before the words were used which predicate, command, interrogate, or express the production of effects; which words are verbs. Now should it be proved, that the roots of Hebrew words are often nouns as well as verbs, it would render the inference which the Doctor would draw from the roots in Hebrew of no use. The Doctor reads Hebrew without the subjected vowel points; and believes this to be the original method of writing the language. Now according to this method of reading it will appear that the roots in multitudes of instances are nouns as well as verbs; and that other nouns are formed from radical nouns by adding certain terminations, or prefixes, which answer the purpose of an article, or designate the number and gender. Thus חֹשֶׁךְ, *he obscured*, is also the noun for *darkness*: and אַרְבֵּי with ה' omissible, signifies

to *acquiesce*, or is the *noun* for father; while another noun, derived from it, is אָבִיוּנָה, acquiescence. Parkhurst will furnish not a few instances of this kind; besides others in which his root, from the absurd notion that it should be always a verb, requires him to say, as in the first word of his Lexicon, "אָב To swell. It occurs not however as a verb in this sense." Should our learned author attempt to give us a Hebrew Dictionary, in which all the words of that language should be alphabetically arranged and explained, as in any Lexicon of another tongue, we think he would perform an acceptable service to theological literature, and save students in divinity the trouble of digging up real and imaginary roots. His Hebrew Grammar already published may teach the learner how gender, number, and pronominal relations are expressed, together with the articles and the idea of property or possession; and then every noun in the Lexicon may, or may not, be its own root; just as some nouns in the English language are derived from other English words, while a great proportion of them are not. The expression, "it occurs not as a verb," will then be banished from the Dictionary of the language.

It would not be consistent with the design of our Review to follow the author through his Essay; we therefore only remark, that it evinces an attentive and thorough examination of the philosophy of language; that it is written with great precision; and that the principles inculcated in it, are, with a few exceptions, such as we are constrained to adopt. The philologists of our country will find it a treasure.

Of the English Grammar appended to the Essay, we observe, that it is at once the most concise and satisfactory system of rules concerning our language, which we have seen. With a few alterations, we could wish it were introduced into every school in our land. In its general features it resembles Harrison's Grammar, which was used in the English department of the University of Pennsylvania in 1795, and for several years before. We do not think the Doctor is a plagiarist, but his development of his peculiarities, renders it probable that he must have seen Harrison's work, and drawn from its resources.

If he has not read it, we have a striking proof that his mode of analyzing our language must be correct, because he and Mr. Harrison arrive, by a philosophical investigation, at nearly the same results. Bioren's edition of Harrison's Grammar, published in Philadelphia in 1804, is divided into numerical sections, makes only two tenses of verbs, and banishes the passive voice, like the one under review; but the former is far inferior to the latter in the classification of pronouns, in the accuracy of its definitions, and in the perfection of its rules.

There are, however, a few things in Dr. Wilson's Grammar, which we could wish altered. Instead of saying "John *hissself* wrote it," we would say, according to the established custom of the best speakers, "John *himself* wrote it." Dr. Wilson would say, "they *theirselves* prayed;" whereas the law of our tongue has it, "they *themselves* prayed." *Hissself* and *theirselves* we are glad not to find in the most respectable dictionaries; and we hope our author on the revision of his syllabus will allow those who shall introduce it into schools to use *himself* and *themselves* both as *subjects* and *objects*. p. of Gram. xi.

We know of no writer who has come nearer to a just definition of a verb than Dr. W., but he does not satisfy our mind; nor are we confident that we can please ourselves. He says, "*A verb, whilst it implies time, predicates, connects an attribute, or expresses an action or inclination.*" Go, in the expression *Go thou*, neither predicates any thing, nor expresses any action or inclination, nor connects an attribute, nor implies any particular time. It may be to-day, or to-morrow, or never, that the person spoken to is commanded to go; and the action may never be performed. It expresses therefore nothing but the commanding of an action. *Go*, in the expression *Go I?* is a verb not included in the foregoing definition. *Go thou*, is a command: *Go I?* is an interrogation. As a substitute we propose the following definition: *a verb is a word which expresses either being, operation, interrogation, command, or predication.* If there is any verb, or mood of a verb, not included in the above definition, we know not what it is; but presume some one will soon tell us,

if it should be discovered; and then we shall have the satisfaction of failing, in company with one of the best grammarians in America, our reverend brother, in our endeavours to settle the classification of words.

Our author makes three moods of verbs; the indicative, the imperative, and the infinitive. Had he given us also *the interrogative* mood, we think he would have been complete in his enumeration; for the interrogative is as distinct a mode of using the verb from any other, as the indicative is from the imperative. *To go* is the infinitive mood, or mode; *I go*, the indicative; *go I?* the interrogative; and *go*, or *go thou*, the imperative. What some have denominated, the subjunctive, and the potential moods, are not modes of using a verb, as our author remarks, but are expressions in which other words are introduced to denote circumstance, permission, power, possibility, and other things. This he cannot say of our *interrogative mood*, and we hope, therefore, to have it inserted in some future edition, through his candour, and desire of promoting useful science.

On the 19th page of the Grammar, we have *would* as the past tense of *will*. *Willed*, we think is also the past tense of that verb; so that it would be desirable to read, *I willed* or *would*, thou *willedst* or *wouldst*, &c. On the same page, the second person of the verb *be* is, thou *beest*, which should have been marked as obsolete; and *be* like *must*, should have been carried through all the numbers and persons. We would have marked *lesser* too, on the 10th page, as an obsolete term, for the comparative *less*.

We dissent from the law, that there should not be more than one colon in the same sentence. p. 32.—We dissent also, from the assertion, that *Gratitude* is the name of an abstract idea, p. 34. but perhaps it is because we have some prejudice against abstract ideas. "*Gratitude is a delightful emotion*," is the proposition in which the word is used; and the proposition itself calls *gratitude* the name of *an emotion*, that is, a certain mental feeling, instead of an *abstract idea*. Any feeling, or mental emotion, which is called a feeling of gratitude, is a delightful emotion, the proposition asserts.

Notwithstanding these objections to a few parts of the Grammar, we would teach it, had we ability and opportunity, universally; and think science much indebted to Dr. Wilson for his learned, comprehensive, and simple analysis of the English language.

The work is peculiarly acceptable at the present time, because our city is filled with grammatical quackery; and many in their rage for simplification would reduce our language to a state of barbarism; while others, disdaining all the advantages which the science of grammar affords, would teach us French, German, and Spanish, in *forty-eight* lessons, as "Nature Displayed" teaches it to the children of foreign families, by rote. To teach men languages, without communicating the knowledge of them through the medium of a grammar, may be very convenient for those teachers who are ignorant of the analysis of their own vernacular language; but for the learner it is as foolish a mode of proceeding, as it would be, to turn a boy into a printer's office, and bid him try experiments, until he can print a book, without being taught the names of the implements he must use, or the established rules of the art.

Mr. Dufief seems to have led the van of deterioration in the science of grammar; but he cuts nothing like such a figure as the man, who gives us long columns of stuff in the newspapers over the signature of *Hamilton*. What the first name of this celebrated personage is, we suppose the good people of Philadelphia are not to know; for should any thing precede the great name of *Hamilton*, the gaping multitude would not think they had a teacher of half noble, if not royal, blood. Now, they must think him like some English lord, or perhaps a relative of the respectable Hamiltons of America, but a much greater scholar, for having been born on the other side of the Atlantic.

We are sorry that Mr. Francis Varin, well skilled in several languages, should have thought it necessary to follow the example of Hamilton, and advertise that he will teach the German "upon the plan of Mr. Hamilton, that is in 48 lessons." Why should not these gentlemen say 50, at once; for it is a number of a better sound?

One would think the Philadelphians to be idiots, were he to judge from the late pompous advertisements about the "Lancasterian HIGH School," and the wonderful things performed by a few lectures, and 48 lessons; for he would say, "how could these quacks pay the printer, if they were not well paid for enchanting the people?"

This day of wonders will pass away, and the greater part of people, who take the trouble to think at all, will be convinced, that nothing great in science is to be achieved without laborious study; and, that the experience of ages is preferable to the juggling tricks of a few designing men.

ARTICLE IX.—*On Terms of Communion; with a particular view to the case of the Baptists and Pædobaptists:* by Robert Hall, M. A. First American (from the third English edition.) Philadelphia: published by Anthony Finley. 1816. pp. 203. 12mo.

ONE might well afford to have his intellectual faculties now and then discomposed and beclouded, if he might be enabled in his lucid intervals to write like this author. He is certainly one of the most argumentative and finished theological writers of the present age. A better sermon than the one which is published from his pen, on "the encouragements and discouragements of the Christian ministry," we do not recollect to have read; and his discourses on "Modern Infidelity," has met with almost universal approbation.

Mr. Hall is a Baptist. What he has written on the subject of communion with other denominations of Christians besides his own, deserves, therefore, peculiar attention; especially on the part of his brethren in the Baptist connexion; who can virtually acknowledge us to be Christian ministers, by exchanging pulpits, and by honouring our public teaching, while they refuse to sit with us, either in their places of worship, or in our own, at the table of the Lord; because, according to their exposition of the law of baptism, we appertain not to the visible church of Christ. We have no complaints of in-

jury to offer; and we admit, that every voluntary human association may decree its own terms of membership; and that every religious association of people ought to regulate their conduct in this business by what they deem the rule of Jesus Christ. Our Baptist brethren, we deem conscientious in excluding us from the Lord's table; but still we think it would give them pleasure to receive new light on this subject, and doubt not but that their consciences, when well informed, would approve of that very course of conduct which they now condemn.

"The practice of incorporating private opinions," says Mr. Hall, "and human inventions with the constitutions of a church, and with the terms of communion, has long appeared to him untenable in its principle, and pernicious in its effects. There is no position in the whole compass of theology, of the truth of which he feels a stronger persuasion, than that no man, or set of men, are entitled to prescribe as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation. To establish this position, is the principal object of the following work; and though it is more immediately occupied in the discussion of a case which respects the Baptists and the Pædobaptists, that case is attempted to be decided entirely upon the principle now mentioned, and it is no more than the application of it to a particular instance." P. 5.

In other words, if any person applies for the privilege of communion in celebrating the Lord's death, to any particular church, that church should say to him, "if thou believest on the Lord Jesus Christ to the saving of the soul, thou mayest celebrate this supper with us."

The church, however, cannot ascertain the fact, whether he has faith and shall be saved or not; the church, therefore, must admit to communion, or reject one, according to their judgment of the credibility of his profession. This is the doctrine of the book in our hand, that every section of the Christian church ought to admit to occasional or stated fellowship at the Lord's table, as circumstances may require, every one who is, in their judgment of charity, savingly united to the Redeemer of sinners; or every one whose professions and conduct induce them to judge, that he is an heir of salvation. This sentiment we are ready to defend; and most sincerely

wish our Baptist brethren in the United States would either refute the arguments of Mr. Hall, or give some public testimony of their approbation of them. So far as our information extends, they have done neither, but seem inclined to have this treatise on Christian communion buried in oblivion.

The task which our author undertook to perform is more difficult for a Baptist, than one of any other denomination, unless it should be a member of the Reformed Presbyterian church, commonly called a "Covenanter." Against a Baptist, who should attempt to maintain the position, every one who knows the commonly received opinion concerning immersion will object, "you cannot admit one who has not been buried in water to belong to the visible church; baptism is the initiating rite; and how can the Lord's supper be dispensed to an unbaptized person?"

Mr. Hall has not written without first counting the cost, and considering the consequences of his doctrines: he is willing, therefore, to meet all the arguments which can be adduced against him, when they are presented in their fairest light.

He commences his course of reasoning with this broad and general principle, that the visible church of God is ONE; and thence is led to infer, that the different members of this society, which God has erected in the world, ought to walk together as brethren *so far as they are agreed.*

"Nothing more abhorrent," he observes, "from the principles and maxims of the sacred oracles can be conceived, than the idea of a plurality of churches, neither in actual communion with each other, nor in a capacity for such communion. Though this rending of the seamless garment of our Saviour, this schism in the members of his mystical body, is by far the greatest calamity which has befallen the Christian interest, and one of the most fatal effects of the great apostacy foretold by the sacred penman, we have been so long familiarised to it as to be scarcely sensible of its enormity, nor does it excite surprise or concern, in any degree proportioned to what would be felt by one who had contemplated the church in the first ages. To see Christian societies regarding each other with the jealousies of rival empires, each aiming to raise itself on the

ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The bond of charity, which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect. The evils which result from this state of division are incalculable: it supplies infidels with their most plausible topics of invective; it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the Spirit which is essential to the renovation of the world." P. 13.

This is a sketch from a master's hand: and these few strokes present a perfect likeness. We would gladly see all the members of the household of faith commemorating together the death of Jesus in rotation in their different houses for worship; and we would admit too the pious Arminian, Hopkinsian, Episcopalian, Methodist, Lutheran, Catholic, and Quaker, to a seat at the Master's feast; while we should be far from admitting them to the office of a public teacher, or to a participation in the government of the Presbyterian section of the body of Christ, or from believing that the Quakers as a society, make any part of the visible church. If other sections, which think them qualified, elect them to the offices of Bishops, or Pastors, Deacons, Elders, Helps and Governments, they have the privilege of doing so, but because we love them, and the more because we should meet them at the supper of our common Lord, we should continue, with the best wishes for their welfare and the prevalence of the truth, to write, preach, and pray against what we conceive to be their errors; and would have them, like honest men, act a similar part in opposition to us, until the members of the universal church shall have the felicity of conforming to one system of doctrine and one mode of government. In this way we expect to be instrumental in the introduction of the millennial glory of Zion. The most unpleasant circumstances which attend on a scriptural contending for the faith once deliver-

ed to the saints, are, that many good people think every argument against error, a firebrand thrown into the temple of the Lord; and that few can read a sensible, spirited and pungent reply to any thing which they have written, without accounting the respondent an enemy, and feeling emotions of anger and resentment. Why should it be thus? Have men no wit, no pith of their own, that they should be indignant at these things in others? Is their mental frame so tender that it falls asunder, if touched by the little finger of criticism? How can our errors be detected if we are never to be met by controversy?

We affirm that we can review a literary friend or a theological foe with severity, without feeling one unkind emotion; and we have never had any disposition to write for the sake of retaliation on those who have written pamphlets and even octavo volumes against us. We intend, if this Theological Review shall meet with encouragement, to treat them with all due respect, in some future numbers.

Mr. Hall has managed his publication in such a way that none can be offended, unless it be the departed spirit of the venerable Booth; for he makes it his business to refute directly his arguments, and his alone, for the *close or strict communion* of the Baptists. Those who consider baptism by immersion a necessary prerequisite to the Lord's supper under all circumstances, practise what is called "*strict communion*," while the opposite practise of admitting sincere Christians to the eucharist, though in our judgment not baptized, is styled *free communion*. Strict communion," he observes, "is the general practise of our churches, though the abettors of the opposite opinion are rapidly increasing both in numbers and respectability." p. 20. The work under review is divided into two parts; in the first of which the author considers, and refutes, the arguments in favour of strict communion; and in the second, exhibits "the positive grounds on which we justify the practice of mixed" or "free communion."

The arguments offered against free communion are derived from the supposed priority of baptism to the Lord's supper in the order of institution; from the order

of words in the apostolic commission to "teach all nations, baptizing them;" from apostolical precedent; from the different significations of the two institutions; and from the general suffrages of all denominations in favour of "baptism as a necessary preliminary to communion."

Mr. Hall shows the fallacy of these arguments, and in doing it, proves, that John's baptism was not Christian baptism. This has long been the doctrine of other denominations; but the Baptists in general have opposed it; being probably induced to look with an unfavourable eye upon it, because their principal arguments in favour of immersion are drawn from the supposed practise of John the Baptizer. He proves to our satisfaction, and we publicly challenge the American Baptists, who have men of learning among them, especially in Philadelphia, to disprove the proposition, if they can, that Christian baptism is an institution of Christ that had no existence before his resurrection. Of course it follows, that in the order of institution the Lord's supper was antecedent to that of baptism in Christ's name. The apostles commemorated the death of the Redeemer in the former ordinance, before they were commissioned to go forth, and baptize the nations, by the authority of him who had finished his work of humiliation; and before they had been themselves partakers of this seal of the new covenant. It is not even certain that the eleven disciples ever were the subjects of it; and it is manifest that the baptism of Christ himself, was not the same with that which he subsequently enjoined. Christ, by his personal ministers, made and baptized disciples, even while John was fulfilling his mission; but it was among the Jews exclusively, for until his resurrection his apostles were forbidden to go, even to the circumcised Samaritans. The baptism of John and that of Christ's disciples before they received their commission to evangelize every creature, were of the same nature; and had particular respect to the speedy introduction of the gospel dispensation.

From the fact, that the apostles celebrated the Lord's supper before they had any knowledge of Christian baptism, our author infers, that there is nothing in the nature of the two institutions that should render the ob-

servance of one absolutely essential to the participation of the other. Let him not be misunderstood. He observes,

“When the advocates for strict communion remind us of the order in which the two positive institutions of Christianity are enjoined, they appear to assume it for granted that we are desirous of inverting that order, and that we are contending for the celebration of the eucharist previous to baptism, in the case of a clear comprehension of the nature and obligation of each. We plead for nothing of the kind. Supposing a convert to Christianity convinced of the ordinance of baptism, in the light in which we contemplate it, we should urge his obligation to comply with it, previous to his reception of the sacrament, with as little hesitation as the most rigid of our opponents; nor should we be more disposed than themselves to countenance a neglect of known duty, or a wanton inversion of the order of Christian appointments. Whether in such circumstances the attention of a candidate for Christian communion should first be directed to baptism, is not the question at issue; but what conduct ought to be maintained towards sincere Christians, who after serious examination profess their conviction of being baptized already, or who in any manner whatever, are withheld by motives purely conscientious, from complying with what we conceive to be a Christian ordinance. To justify the exclusion of such from the Lord’s table, it is not sufficient to allege the prescribed order of the institutions; it is necessary also to evince such a *dependence* of one upon the other, that a neglect of the first from involuntary mistake, annuls the obligation of the second. Let this dependence be once clearly pointed out, and we give up the cause. It has been asserted, indeed, with much confidence, that we have the same authority for confining our communion to baptized persons, as the ancient Jews for admitting none but such as had been circumcised, to the passover: a simple recital, however, of the words of the law, with respect to that ancient rite, will be sufficient to demonstrate the contrary: ‘When a stranger shall sojourn with thee, and will keep his passover to the Lord, let all his males be circumcised, and then let him come and keep it, and he shall be as one that is born in the land; for no *uncircumcised* person shall eat thereof.’ But where, let me ask, is it asserted in the New Testament that no unbaptized person shall partake of the eucharist? So far from this, it has been, I trust, satisfactorily

* “Was it the duty, think you, of an ancient Israelite to worship at the sanctuary, or to partake of the paschal feast, before he was circumcised? Or was it the duty of the Jewish priests to burn incense in the holy place, before

shewn that of the original communicants at its first institution, not one was thus qualified.

"I presume it will be acknowledged that the Jewish law was so clear and express in insisting on circumcision as a necessary preparation for partaking of the paschal lamb that none could mistake it, or approach that feast in an uncircumcised state, without being guilty of wilful impiety; and if it is intended to insinuate the same charge against Pædobaptists, let it be alleged without disguise, that it may be fairly met and refuted. But if it be acknowledged that nothing but such involuntary mistakes, such unintentional errors as are incident to some of the wisest and best of men, are imputable in the present instance, we are at a loss to conceive upon what principle they are compared to wilful prevarication and rebellion. The degree of blame which attaches to the conduct of those who mistake the will of Christ with respect to the sacramental use of water, we shall not pretend to determine; but we feel no hesitation in affirming, that the practise of comparing it to a presumptuous violation and contempt of divine law, is equally repugnant to the dictates of propriety and of candour. Among the innumerable descendants of Abraham, it is impossible to find one since their departure from Egypt, who has doubted of the obligation of circumcision, of the proper subjects of that rite, or of its being an indispensable prerequisite to the privileges of the Mosaic covenant. Among Christians, on the contrary, of unexceptionable character and exalted piety, it cannot be denied that the subject, the mode, and the perpetuity of baptism, have each supplied occasion for controversy; which can only be ascribed to the minute particularity with which the ceremonies of the law were enjoined, compared to the concise brevity which characterises the history of evangelical institutes. We are far, however, from insinuating a doubt on the obligation of believers to submit to the ordinance of baptism, or of its being exclusively appropriated to such; but we affirm that in no part of scripture is it inculcated as a *preparative to the Lord's supper*, and that this view of it is a mere fiction of the imagination." p. 57—60.

We shall not attempt to follow our learned author through his whole course of reasoning; but must earnestly recommend his work, to those who would distinguish between John's baptism, and Christian baptism; to those who would scarcely think themselves Baptists if

they offered the morning or evening service! The appointments of God must be administered in his own way, and in that order which he has fixed."—*Booth's Apology*, page 143.

they did not unchurch all other denominations; and to those many Pædobaptists who imagine that no advocate for immersion can be a liberally minded man.

We take our leave, for the present, of a great and good man, with his closing accents sounding in our ears, and a heart that would wish to publish them to every portion of the Christian world. We can feel his eloquence; but he alone can well describe it.

“With high consideration of the talents of many of my brethren who differ from me, I have yet no apprehension that the sum total of the argument admits a satisfactory reply.

“A tender consideration of human imperfection is not merely the dictate of revelation, but the law of nature, exemplified in the most striking manner, in the conduct of him whom we all profess to follow. How wide the interval which separated his religious knowledge and attainments from that of his disciples; he, the fountain of illumination, they encompassed with infirmities. But did he recede from them on that account? No: he drew the bond of union closer; imparted successive streams of effulgence, till he incorporated his spirit with theirs, and elevated them into a nearer resemblance of himself. In imitating by our conduct towards our mistaken brethren this great exemplar, we cannot err. By walking together with them as far as we are agreed, our agreement will extend, our differences lessen, and love, which rejoiceth in the truth, will gradually open our hearts to higher and nobler inspirations.

“Might we indulge a hope that not only our denomination, but every other description of Christians, would act upon these principles, we should hail the dawn of a brighter day, and consider it as a nearer approach to the ultimate triumph of the church, than the annals of time have yet recorded. In the accomplishment of our Saviour’s prayer, we should behold a demonstration of the divinity of his mission, which the most impious could not resist; we should behold in the church a peaceful haven, inviting us to retire from the tossings and perils of this unquiet ocean, to a sacred inclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade.

‘Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus: hic fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu.’

VIRGIL.

“The genius of the gospel, let it once for all be remembered, is not ceremonial, but spiritual, consisting not in meats or drinks, or outward observances, but in the cultivation of such

interior graces, as compose the essence of virtue, perfect the character, and purify the heart. These form the soul of religion; all the rest are but her terrestrial attire, which she will lay aside when she passes the threshold of eternity. When, therefore, the obligations of humility and love come into competition with a punctual observance of external rites, the genius of religion will easily determine to which we should incline: but when the question is not whether we shall attend to them ourselves, but whether we shall enforce them on others, the answer is still more ready. All attempts to urge men forward even in the right path, beyond the measure of their light, are impracticable in our situation, if they were lawful; and unlawful, if they were practicable. Augment their light, conciliate their affections, and they will follow of their own accord." p. 194—197.

ARTICLE X.—1. *Report of the Library Committee of the Pennsylvania Society for the Promotion of Public Economy, containing a Summary of the Information communicated by sundry citizens, in reply to the circular letter of the Committee of Superintendence of Feb. 21st, 1817. Philadelphia, printed for the Society. pp. 53. 8vo.*

2. *Report of the Committee on Public Schools to the Pennsylvania Society for the Promotion of Public Economy, read Nov. 10th, 1817.*
3. *Reports of the Committee on Domestic Economy, to the same Society, read Nov. 20th, 1817.*
4. *Brief Exposition of the Principles and Details of the Lancasterian System of Education, interspersed with remarks on its Progress and Effects: by Benjamin Shaw, &c. pp. 20. 8vo.*

The first of these pamphlets gives us the history of the origin and progress of "the Pennsylvania Society for the Promotion of Public Economy," its constitution, the names of its officers and of the persons who constitute its standing committees; together with a great mass of information concerning the vice and misery of the poor in the City and Liberties of Philadelphia. The procuring causes of poverty and wretchedness among our fellow citizens seem reducible to intemperance in drinking, want of employment, want of early education, and the indiscreet liberality of numerous charitable associations.

The second pamphlet exhibits the CONSTITUTIONAL DUTY of the Commonwealth to educate indigent children; the imperfections of all the plans hitherto adopted for their benefit; and the expediency of attempting some new method of supporting free schools of the Lancasterian order. The seventh article of the Constitution of this State ordains, "that the Legislature shall as soon as conveniently may be, provide by law, for the establishment of schools throughout the State, in such manner that the poor may be taught gratis." That it is, therefore, an important constitutional duty for the Commonwealth, to take some effectual measures for the instruction of the children of the poor, throughout the State, without excepting either cities, villages, or corporate boroughs, is manifest. That all legislative attempts on this subject have hitherto proved insufficient, is known to every man of observation in the community. What, then, shall be done, by the great, wealthy and powerful state of Pennsylvania? Adopt, says the Report of this committee on Public Schools, the Lancasterian System of education; and for this purpose, make the city of Philadelphia one School-district, and put two townships together to make a second, and so proceed throughout the State.

Something effectual ought to be done. The fact that the County Commissioners of Philadelphia paid in 1816 the sum of \$22729.68 for the instruction of about 2000 children, speaks more than volumes on this subject.

That the Lancasterian mode of teaching ought to be adopted for the children of the commonwealth we agree; and have been pleased with Mr. Shaw's "Brief Exposition" of it. His pamphlet is a very concise and satisfactory delineation of a Lancasterian School; and from reading it, any man of intelligence and perseverance might know how to establish one in the city or country. But to support these district establishments universally, in our money-making, and money-loving republic, is the difficulty.

While we approve of the Report of the Committee on Schools, we object to some parts of the "Outline of a bill for the education of children at the public expense," which they have proposed. To make a set of districts

according to their plan will be impracticable; for many of the townships are too large to be associated with any other, for the purpose of educating the children that reside in them. Instead of making a new set of divisions of a local nature, for particular purposes, we would take the present counties and townships as they are established by law, and frame a bill for education suited to their condition. The law of 1809 has authorized county commissioners to draw on the county treasurer for defraying the charges of educating certain individuals; and without paying more money than they now do, or are authorized to do, the education of children may be made a general thing. The proposed bill is adapted only to the city and county of Philadelphia, whereas every section has as much need of a legal provision for the education of children as this highly favoured portion of the state. Something of general utility, and of a permanent character, ought to be attempted; for we have had enough of temporary schemes. The plan which we would suggest is the following:

1. Each township, city, and corporate borough in this commonwealth shall be a *School District*.

2. All the judges of courts with all the justices of the peace, and aldermen, resident in each and every county in the state, shall be warned by the sheriff of said county to convene on the first Monday in January in each year, at 10 o'clock, A. M. in the place of holding the county court for said county; and one third of their number being thus convened shall be a quorum for the transaction of business. These persons thus convened shall be styled *the School Committee of the county*; and the chief justice of the state if present, or in case of his absence, then the president judge of the court of common pleas, or in case of his absence, then the judge, the alderman or justice of the peace present, whose commission is of the oldest date, shall take the chair, call the School Committee to order, and appoint a clerk. The School Committee of each county being thus organized, shall proceed to appoint by the vote of a majority of the Committee present, for each person, five, seven, or nine freeholders for each city, township, and borough, within the county,

who shall be styled *the School Commissioners* of the city, township or borough to which they respectively belong. The clerk of the school committee and the acting chairman shall make out and respectively sign a certificate, directed to each school commissioner, of his appointment; and shall cause the same to be left at his place of residence within ten days after his appointment. The school committee of each county, shall, moreover, on the same day, decide by vote of the majority, what sums of money the county treasurer shall be authorized to pay for education, or the erection or repairing of school houses, in the course of the year ensuing on said decision; and shall by a certificate over the signatures of the chairman and clerk of said committee, serve the county commissioners of said county with a copy of their resolution on this subject. This business being transacted, the committee shall adjourn *sine die*.

3. The county commissioners of each county shall make a dividend of the sum granted by the school committee, to each township, city, or borough within said county, in proportion to the amount of the assessment last made in each township, city, or borough, before the first Monday in January in each year; and shall when requested so to do, certify to the school commissioners of each township, city or borough, within the county, what sum of money they are entitled to receive in the course of the year.

4. The school commissioners being thus appointed for each school district, shall be convened by the School commissioner, first appointed, or in case of his decease or absence by the one next appointed, at such time and place as he may choose. Any three of said school commissioners, where there are five; or any five, where there are seven; and any seven where there are nine, shall erect or repair school-houses, if they judge it necessary, in places they may procure in their respective districts; shall examine and employ teachers, shall inspect all the schools under their care at least semi-annually, and shall discharge those teachers whom they find to be incompetent. For the purpose of paying teachers, or for erecting and repairing school-houses, they shall pre-

sent orders for any sum or sums not exceeding in all, the amount to which their district is entitled for the year, to the county commissioners; and said county commissioners shall draw for the same on the county treasurer in the mode prescribed by law.

5. In any school district in which there is but one school under the superintendence of the school commissioners, all children between the ages of five and fifteen, resident in the district, shall have the right of attending, and according to their age and capacity, shall have equal privileges. In any district in which the school commissioners shall deem it expedient to establish two or more schools, they shall divide the district into as many school wards as they establish schools, and every child within the aforesaid ages, resident in a school ward, shall be entitled to all the rights and privileges of the school within said ward.

6. School commissioners during the time of their being in office, shall be exempted from performing duty as jurors and arbitrators, but neither they nor the school committee, shall be entitled to pecuniary compensation for their services.

It would render our plan more truly republican, should the sheriff of each county warn, as in case of the elections of representatives, all the qualified electors to bring in to the inspectors the names of twenty-five persons resident in the county, who should meet within ten days after their election, appoint their own chairman and clerk, decide how much should be paid out of the treasury of the county for education, in the ensuing year, and proceed to declare, according to the ratio of the last completed assessment, the proportion of said sum to which each school district should be entitled. Let this same school committee also decide how many school commissioners shall be elected in each district within the county; whether five, seven, or nine.

Then let the constable of each town, borough, or city, at the time and place for electing assessors and other town officers, annually warn all the legal electors in the town, borough, or city, of which he is the public organ, to give in their votes, for five, seven, or nine School

commissioners, according to the last decision of the committee in the case, who shall hold their office until their successors are elected, and shall have the powers already described.

The report of Mr. Reed of Westmoreland to the Senate of Pennsylvania, from the committee on education, proves that our Legislature entertains some right apprehension of the importance of this subject. The report well observes, that

“In a government where the public are the fountain of all power, a general diffusion of knowledge is essential to a proper and permanent exercise of it. The benign influences of religion which form the basis of every good government, if unsupported by an improvement of the noble faculties of mind with which the Creator has endowed the creature, will be but partially felt in society. And those moral principles which dictate the reciprocal duties of individuals, grow in strength, in the same ratio with the progress of learning and civilization.”

The plan subjoined to this sensible report proposes, “that cities, towns, and counties embracing one hundred families within a mile square, shall not be embraced within the above provisions.” Of course the multitudes of indigent children in populous places would have no better provision than at present exists. This partial plan will never answer; neither is it well to make legal distinctions between the poor and the rich. We commend the the object of Mr. Reed, which is, to aid the less populous and wealthy counties from the state treasury; and this may be done in perfect consistency with our general system. Should no other provision be made by the State, the county commissioners of certain counties named in the act, might be authorized during the continuance of the act, to draw upon the state treasury for a specified sum, which should be regulated by the census of those counties, which have no thickly inhabited places. This sum the county commissioners should add to the sum appropriated by the school committee, and divide it among the school commissioners of districts, in the manner above provided. This assistance from the state would induce the poorer counties to help themselves; so

that education in either the English, German or Welch language would be generally diffused.

This plan in the essential features of it, corresponds with that recommended in the report on our table; and should it be carried into operation, every child in the commonwealth would have the opportunity of acquiring a good common education; while parents would no longer have the trouble, or be at the expense, of hunting up a school for their offspring every quarter. In each of these schools, reading, writing, spelling, grammar, arithmetic and geography should be taught; and those parents who wish their children instructed in other branches of science, would of course establish private subscription schools and seminaries. This would provide for indigent children most effectually, without invidiously separating them from the rest of society, to be stigmatized as paupers.

As education is now managed, much time and money are thrown away; and many teachers who are wholly incompetent to the work which they have undertaken, gull the community. In Pennsylvania, an adventurer sets up a school, as he would open a grocery store, by hanging out a sign; and we have positively read more than once, on a tin plate at the door, "*Education taught here;*" which we suppose a very good specimen of the learning of the instructor within. The public can have no security that the greatest blockheads which come along will not continue to open their "seminaries," until some constituted authority shall examine into their ability to teach, and their certificates of moral character.

It is more important that the Legislature of the State should create a fund to aid common schools, than that they should endow colleges. It would do honour to this member of the great American family of republics, should the duties on auctions for a certain time, or some round sum, according to the recommendation of the late governor Snyder, be appropriated to form a school fund, the yearly income of which should be annually divided among the counties and then among the school districts, in proportion to the amount of the assessments in each. Such a fund the States of Connecticut and Massachusetts have, and in each it greatly assists all the

the towns and villages, in educating their children: and with the education of the rising generation, we hardly need remark, the dearest interests of religion and morality are most intimately connected. When the blessings of a good education are universally experienced, then will theology be the study of the community, and the knowledge of God never fails to produce benign effects in the morality of a well informed people.

The Report of the Committee on Domestic Economy relates to the introduction of malt liquors into general use, in place of ardent spirits, for the suppression of the vice of drunkenness; and to the use of a machine for cleaning chimneys, that many of our race may be delivered from a life of smoke, soot and wretchedness. All these pamphlets are calculated to do good, and we pray for success to all concerned in the production of them.

ARTICLE XI.—*Gethsemane: or Thoughts on the Sufferings of Christ: by the Author of "the Refuge," and "the Guide to Domestic Happiness."* First American (from the second London edition.) Philadelphia; published by Anthony Finley. 1817. pp. 208. 12mo.

THIS little volume consists of five letters, which are introduced by an appropriate preface. The former writings of the same author have prepared the minds of many, for a candid perusal of this work; and it is a matter of joy to the advocates of truth that they have; for otherwise some good people, on seeing any thing of the object at which he aims, would turn away from the possibility of their being convinced, by his reasonings, that Jesus Christ made a full, and definite satisfaction to divine justice for the sins of his people, and for their sins alone.

"The Guide and Refuge" have been published and read in New England: and "Gethsemane" will stand some chance of arriving at the same distinction, provided some bookseller shall resolve to print it without reading it, and without first consulting his pastor. It is earnestly to be wished, that some one may; for since the work did not

originate among the Calvinists of New York, there is every reason to suppose that some intelligent readers would be enlightened by it, and say "it is truth." Let it also be known, for the exclusion of unreasonable prejudices against the book, that the author of "The Contrast" had no hand in writing it; for when any thing appears in favour of a definite atonement, it is immediately rumoured, and believed, that he is attempting to prejudice the minds of the Presbyterians against his New England brethren in the ministry. He believes them to be, with as few exceptions as can be found in any equally large body of clergymen on earth, eminently pious; but this does not prevent them from cherishing some errors on very important subjects in theology; neither does it secure a candid perusal of every defence of the doctrines of the Son of God. That Jesus Christ came into the world for the express purpose of fulfilling his part of the covenant of redemption; that he performed what he covenanted to perform; and that he will, by the effectual operations of the Holy Ghost, save *all* for whom he obeyed and suffered, that they might be saved; all consistent Calvinists teach: yet it would consign a book to condemnation, among the great body of these same pious teachers, who think they are Calvinists, before it should be read too, were it known to inculcate the tenet, that Christ made an atonement only for those persons who were given him by his Father.

Other divines, especially in the middle and southern states, would think it sufficient to secure a candid perusal of a book, that it should attempt to make it manifest, that "grace reigns through righteousness," and that God is as strictly just in justifying the ungodly, who are brought to believe on Christ, as he is in the condemnation of those who are left to behold, despise, wonder, and perish.

The work in our hand is one of this description, and is so good as to excite a regret, that there is not more of it. We copy as a fair specimen of the work, and as an exposition of the sentiments maintained in it, a part of the preface.

"There is hardly any thing more inimical to human happiness than erroneous conceptions of God's moral government

of the world. As a creature, man is dependent on him for his being and his blessedness. He is the subject of a law promulgated for the regulation of his conduct. To this law is annexed a penalty, for the violation of which he must, if grace prevent not, inevitably suffer: and if men would reason impartially on this subject as they sometimes do on others of little moment, they would soon discover that transgression has rendered them obnoxious to its curse. The contemplation of this awful fact would at once evince the necessity of the vicarious work of our Lord Jesus Christ in order to forgiveness. In his substitutionary undertakings, all the divine perfections are seen in perfect harmony; and in reference to the salvation of man, we may say with the devout Psalmist, 'Mercy and truth are met together; righteousness and peace have kissed each other.'

"If it be allowed that the law of God, which is the rule of duty, is founded in righteousness, and that men are sinners; the curse threatened in case of transgression must stand as an insuperable bar to their happiness. Hence the necessity (if they are to be saved) of the incarnation of the Son of God, and of his satisfaction with a view to atonement. This satisfaction is however by some persons boldly denied, and, in perfect consistency with this denial, it is said, That our blessed Lord was not punished: for it is easy to see that, if the doctrine of satisfaction be allowed, punishment must of course follow; for without punishment there can be no satisfaction either to the law or to the justice of God.

"Socinus was aware, says the incomparable Owen, 'that by the establishment of punitory justice, a knife is put to the throat of his opinion, and that it cannot be defended; (that is, that no reason can be given why Christ our Saviour is called Jesus Christ) he maintains that the whole controversy concerning the satisfaction of Christ hinges on this very question—That could they get rid of this justice, even if they had no other proof, that human fiction of Christ's satisfaction would be thoroughly exposed, and would vanish. For, adds the Doctor, it being granted that this justice belongs to God; not even Socinus, though doubtless a man of great, very artful, and fertile genius, could devise any way of obtaining salvation for sinners without a satisfaction. I am fully persuaded in my own mind, says the Doctor, elsewhere, That the truth which we embrace, is so far from being of trivial consequence in our religion, that it is intimately connected with many, the most important articles of the Christian doctrine concerning the attributes of God, the satisfaction of Christ, and the nature of sin, and of our obedience; and that it strikes its roots deep through almost the whole of theology, or, the acknowledging of the truth which is according to godliness.' The Arminians

and Baxterians allow, says a writer well versed in polemic theology, 'That Christ suffered in the room and stead of sinners, but neither of them will acknowledge that his satisfaction was plenary. They insist that what Christ paid for our redemption was not the same with what is in the obligation; and that, therefore, his dolorous sufferings were not a proper payment of our debt; and, consequently, a proper and full satisfaction for our sins could not arise from his death to the law and justice of God. For were this satisfaction conceded, they see at once that the delinquents for whom it was made, must inevitably be saved.'

"That punitive justice is natural and essential to God, is a truth of vast importance. In contemplating this awful attribute as exhibited in the redemption of man, the divine holiness appears eminently glorious. Here the devout Christian discovers ample cause for humiliation and for triumph. With the most pungent sorrow he reflects on his depravity and his guilt; while he adores the grace that has saved him from perdition, he may confidently ask, with the Apostle, 'Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.' He will indeed have to regret that he has so long been the slave of sin, and that he still is the subject of corruption; but he may, notwithstanding rejoice, 'That as sin hath reigned unto death, even so grace reigneth through righteousness unto eternal life by Jesus Christ:' and that, though his enormities are many and great, yet the God to whom he looks for pardon and acceptance can nevertheless be 'just, and the justifier of him that believeth in Jesus.'"

The pages following illustrate and enforce the scriptural doctrines, that God is just at the same time that he is merciful; that justice does not relinquish even to grace any thing which it demands; that the moral law is the rule by which God estimates the punishment due to sinners; that all the punishment merited by any one must, of justice, be inflicted either on the original offender, or else, on some one whom the law accepts as a substitute; that Jesus Christ, being a divine and human person, might equitably offer what God as the Governor and Judge of men might accept, the substitution of himself in the place of all who shall finally be saved; that in the room and stead of all who were given to him in the eternal counsels of peace, Christ did actually render such obedience, and endure such suffering as the wisdom and

justice of Jehovah deemed equivalent, and exactly proportioned, to the obedience required, and the punishment merited by all the elect; that had Jesus assumed more guilt he would have suffered more than he did, because justice would have required more; that the dignity and divinity of Christ enabled him to merit, in a definite time, all the blessings of the new covenant which his people experience; and that it is a matter of debt, to Jesus Christ, that all for whom he died to make an atonement, should eventually be saved. In his first Letter, the author says,

“I am convinced that the sufferings of Christ were in exact proportion to the guilt of the many sinners he had undertaken to redeem; and that, had the unworthy objects of his merciful regard been more numerous, these sufferings would have likewise been augmented. It should be observed concerning the sufferings of Christ, says Bishop Reynolds, ‘That the æconomy or dispensation of his mediatorship is the measure of all that he suffered. So much as that required, he did suffer, and more he did not.’

“To say, That had our blessed Lord redeemed every individual of the human race, he would not have suffered more than he actually did suffer; is, in effect, saying, That there is as much moral evil in a few transgressions as in many, and that it is deserving of as much punishment; or, in other words, That suffering for a part of our species is sufficient for the redemption of the whole; which is a sentiment, in my mind, repugnant to the moral government of God, and contrary to the ideas that ought ever to be retained both of virtue and of vice.

“If, in advocating this hypothesis, any regard be paid to consistency of sentiment, you must of course relinquish the imputation of sin to Christ, and the federal relation that subsists between him and his church: for if these, together with his plenary satisfaction to divine justice, be admitted, redemption must be particular; and those who stand thus related to him will undoubtedly be saved.” p. 28, 29.

He answers the objection, that “redemption does not consist in the undertakings, or in the actual sufferings of Christ, as made sin and a curse in their room and stead; but in the sovereign will of God, who is pleased to accept his death, not as an adequate price paid to divine justice by penal sufferings, but as a medium through which he is reconciled to sinners, and in consequence of

which they are pardoned and made everlastingly happy;" by showing, that "if any thing short of plenary satisfaction to divine justice could be consistently allowed as a ground of pardon; surely it must be obvious that the same power which could righteously dispense with an adequate recompense for crime, might, if such had been the divine pleasure, have fixed on any other medium for the same purpose;" and, consequently, that the mediation of the Redeemer was not absolutely indispensable; that less suffering than he endured would have been sufficient; and that either in whole or in part he was "bruised" needlessly.

In the second Letter, he clearly proves it to be an erroneous opinion, "That though our blessed Lord died intentionally for the elect only, there is nevertheless a redundancy of merit in his death sufficient for the redemption of all men." p. 57. He admits, as any one but a Socinian, or one who denies every kind of atonement by Christ, will, "That our divine Jesus could have redeemed ten thousand worlds, if, in the everlasting covenant, he had been constituted the federal head, and had become the surety of these worlds;" not, however, without assuming more guilt, even the obnoxiousness of ten thousand worlds to punishment; and not without suffering in exact proportion to the criminality of the offenders to be pardoned through his expiatory pangs. His reasoning on this subject cannot be refuted, by the united force of all who teach the doctrine of universal atonement.

"But if our blessed Lord, (says he) would not have suffered more, had the number to be saved been much greater than it eventually will be, why should he have suffered so much as he actually did suffer? For if the mere consideration of the dignity of his person, and not the weight of his sufferings, be thought a sufficient reason for extending the benefit of his death to an indefinite number; the least possible degree of suffering would, according to this notion, have answered the same end. But surely He who is infinitely wise and infinitely good: and who doth not 'afflict willingly, nor grieve the children of men,' would not without necessity have inflicted on his own Son such bitter and unparalleled sufferings as he evidently underwent. For, as M'Laurin remarks, 'infinite justice will never inflict the least degrees of undeserved punishment.' Yet though he

had done no violence, neither was any deceit in his mouth, 'it pleased the Lord to bruise him; he hath put him to grief.' Allow, with the inspired writers, that he was made sin for us—that the Lord hath laid on him the iniquity of us all—that he was wounded for our transgressions, and bruised for our iniquities—that he redeemed us from the curse of the Law, being made a curse for us; and there will appear ample ground for all he suffered; nor shall we wonder at the dread commission, 'Awake, O sword, against my Shepherd, and against the man that is my fellow; saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.'

"With respect to the degree of intensity in the sufferings of Jesus," says Dr. Pye Smith, 'it could not have been less than it actually was, or assuredly it would have been. When the righteous Father was pleased to crush him with that dreadful and fatal stroke, he still ceased not to delight in the Son of his love. One shade of grief would not have passed over his soul, which infinite holiness and wisdom did not perceive to be necessary.'

"Our blessed Lord himself hath told us, 'That he came into the world to do the will of his Father;' one branch of which was, 'That he should give eternal life to as many as he had given him.' These were the sheep for whom he laid down his life, and concerning whom he said, 'They shall never perish.' But that numbers of our apostate race do perish, is evident beyond contradiction; we are therefore compelled from his own testimony to believe that he never laid down his life for them: and if he never laid down his life for them, how could he suffer for them? The righteous God, as Mr. Hurriion expresses it, 'did not lay upon his own Son more than was right; he did not spare him, or abate him any thing, nor did he inflict more punishment upon him than sin deserved.'

"That the death of Christ was a death of unexampled sufferings cannot be doubted; but they were sufferings to which he became liable as a surety, and to which, in virtue of his own voluntary engagement, he was righteously adjudged by the law and justice of God. The persons for whom he died, were redeemed from the curse of the law by his being made a curse for them. The punitive sanction, with reference to them, had its full accomplishment, in his expiatory sufferings and death; but surely this cannot be said concerning those who suffer that curse in their own persons." p. 30—33.

In this and the former letter, the author adduces in favour of his own opinions, very lucid quotations from Bishop Reynolds, Mr. M'Laurin, Dr. Pye Smith, Mr. Hurriion, Bishop Brown, Mr. Lawrence Butterworth,

Dr. Bates, Bishop Hopkins, Mr. Eyre, Professor Durham, Dr. Goodwin, Dr. John Edwards, Mr. Rawlin, Mr. Hervey, Mr. Archibald Hall, "the learned Witsius," "the famous Zanchius," Dr. Owen, Mr. Boston, Archbishop Leighton, Mr. Dorney, Mr. M'Lean, Mr. M'Ewen, Mr. Coles, Bishop Beveridge, Mr. Toplady, Mr. Gillespie, Mr. Twisse, Mr. Romaine, Dr. Isaac Chauncey, Bishop Watson, Du Moulin, Dr. Manton, and others of no inconsiderable fame in their respective churches. It is, however, of unspeakably greater importance, that he proves his system to be supported by the word of God. Even the good sense of Dr. Tomline, Bishop of Lincoln, sometimes prevails over his antipathy to evangelical religion, when he attempts to frame an objection. He "observes, when speaking on this subject, 'If the redemption purchased by the death of Christ be confined to the elect, the design of Christ's coming into the world was to save the elect, and the elect only, and not to save sinners in general.' This conclusion, (says the author of Gethsemane,) appears to me correct and scriptural."

"His Lordship however thinks otherwise; and so did Mr. Baxter, when, in his zeal for a favourite hypothesis, he charged Dr. Owen with asserting, 'That Christ was given to the elect more than others.' This charge, however was not founded in fact: for, remarks the Doctor, I say, 'That he was not given as a Mediator, price, and ransom for any other at all!'

"But though the conclusion drawn by the learned Prelate does not harmonize with his own views of redemption, it is nevertheless in perfect unison with the strains sung by those who were much better qualified to comprehend the full import of redemption, than any of their militant brethren upon earth. 'And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints: and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.'

"The happy spirits, engaged in this delightful song, were far from considering redemption as general. For if those from among whom they had been taken, had been likewise redeem-

ed, which, if redemption be general, they must; their discriminating language is not appropriate; it is not intelligible.

"The redemption here spoken of, says Dr. Guyse, is 'that which Christ made by his blood, and is said to be out of every kindred, and tongue, and people, and nation; which language carries the strongest intimation, that Christ paid the price of redemption not for every individual of them, but for some from among them all.' p. 119—121.

In the third Letter, the author states more explicitly his reasons for thinking that our Lord was really *punished* for the sins of those who shall eventually be saved; and proves, that by covenant he became legally guilty, while he was in his own nature undefiled with moral pollution. He quotes the language of an ancient divine of Boston in New England, (the Rev. Mr. Norton,) on this subject, who says,

"Either Christ suffered the wrath of God, *i. e.* the punishment due to the sins of the elect, or else God is untrue in that commination, He that sins shall die; because the elect themselves do not suffer it. But God is true: the Strength of Israel will not lie, 1 Sam. xv. 29. God cannot lie, Titus i. 1. Either Christ suffered the penal death of the curse due to the elect for sin, or the elect suffer it themselves, or the curse is not executed; but the elect suffer it not themselves, neither is the curse not executed; for then the truth of the commination and divine justice fail: therefore Christ suffered the penal death of the curse due to the elect for sin.—As the eternal virtue of Christ's sufferings redeemed us from the eternity of suffering formally, so Christ in suffering the wrath of God formally, suffered virtually whatsoever was due to the elect for their sin, and so by suffering redeemed us from all the properly penal curses of the law whatsoever." p. 144.

In the fourth Letter, the author treats of election, and particularly of its relation to imputation, and the vicarious sufferings of the Son of God. He quotes the Rev. Mr. Cooper of Boston in New England, who observes, that "the satisfaction of Christ is rendered a very loose, uncertain, and unsafe thing, if there are not a certain number for whom it was made and accepted; and the value of it lessened exceedingly, if it did not purchase faith, repentance, and holiness, for them on whom they are bestowed." Of an election to the enjoyment of a definite atonement, the same learned divine says, "It would

be very dishonourable to suppose that Christ undertook the great and difficult work of man's redemption, that he came into the world, suffered and died upon an uncertainty what the effect of his redemption would be; for this is plainly to make him act below a wise intelligent agent.—Therefore a special number were chosen, and given to Christ, with respect to whom the Father engaged that they should be brought to believe on him, and be a seed to serve him in this world, and through his merits obtain everlasting blessedness in the world to come."

"To the same purpose speaks that great man, Archbishop Usher: 'It is of grace that Christ is given to us, and also that his righteousness, apprehended by faith, is accounted ours. It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no man dare call it Free; no, the price of our redemption was the deepest purchase that the world ever heard of; but whatever it cost Christ, it cost us nothing: and so to us it is freely of grace from Christ, yea and to us it is freely of grace from God the Father too; not because he acquits us without a full satisfaction to his justice, or accepts that for perfect righteousness which is not perfect righteousness; but because he receives full satisfaction from the hands of a surety, and that surety being his own Son; when as he might have challenged the uttermost farthing at our hands who were the principals; and then there had been no possibility for us to have been delivered.'" p. 177.

In the fifth and last Letter of this volume, the author considers some objections which are offered against preaching, what he conceives to be the doctrines of the gospel; and against the propriety of offering Christ as a Saviour indiscriminately; if all, to whom perfect righteousness is proffered, have not been elected and redeemed. Objections of this nature arise from a misconception of the gospel itself; and from an apprehension that many preach the gospel, pre-eminently well, who utter what God has never commissioned them to declare.

Should any one preach to a common audience, that Jesus actually obeyed and suffered, with *the intention* of saving every one of them, he would transcend his instruction from Him who made him an ambassador. Should he tell them, that Jesus so obeyed and suffered,

that he could now save every one of them, but had no intention of saving every one of them; it would be of no advantage, nor would it be true, unless it were certain that every one was given to the Mediator in the covenant of redemption. Christ, as the Saviour of sinners, has power to give eternal life to as many as the Father has given him, and to no more: unless sinners may be saved independently of the counsels of Jehovah, and without his having made any provision for their eternal life. The great design of preaching the gospel is to bring home to Jesus Christ all who shall be made partakers of heavenly felicity. These will be convinced that they are helpless sinners in their native state. If one, in preaching to those who never will be saved, shall proclaim, that they are dead in trespasses and sins, does he not preach the truth? So far, then, we may preach to the elect and the non-elect, to those redeemed and to those not redeemed, with consistency. We may, in like manner, teach all, that they have violated the holy, just, and good law of their Maker; that they have incurred its penalty; and that they need an all-sufficient Saviour. To all we may say, too, without objection, that all penitent, humble, prayerful, and believing sinners shall be saved, on account of the satisfaction rendered to divine justice for their sins: and that any one who chooses to come to Christ for salvation may come, and shall not be rejected. At the same time it is true, that none will *choose* to come but such as are made willing by divine grace; and that none will be made willing but those for whom Christ gave himself a ransom. These things are clearly inculcated by our Lord himself, for he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." "Whosoever will may take of the water of life freely." In all this there is no difficulty; "but there is," says an objector, "in your offering eternal life to sinners, when no provision has been made by the definite atonement for their salvation. You offer them that, which Jehovah cannot consistently with his attributes, on your plan, bestow; for his justice in

relation to them has not been rendered compatible with mercy." It is admitted, that should the Lord in an unqualified manner offer pardon, justification, and everlasting life to those who shall perish; should he offer to save them without prescribing his own terms, we should be unable to vindicate his ways. But he does not *unconditionally* promise to save any; for to Jesus the mediator of the new covenant he promised the salvation of all who shall be saved, *on condition of his offering his life an atonement for them.* The condition being performed, the salvation of all the elect is proclaimed to be certain, for every thing connected with it, and essential to it, is also promised, and shall be graciously conferred on them, in due time. In applying to them the covenanted salvation, he exerts his power over them as their king; he humbles them, renders them teachable, convinces them of sin, and brings them by his divinely powerful suasion to exercise that faith, whereby they receive and rest upon him alone. He has openly published his intention of subduing all his people unto himself: but none others has he promised to subdue and save.

Yet, as a king, he commands others to obey him, who, according to his infallible foreknowledge, never will obey him; never will choose to obey him; and never will be divinely disposed and enabled to choose his service. He commands some to obey him, whose willing obedience he has not resolved to take effectual measures for securing to himself. Yet, that they may not say, in extenuation of their disobedience, that no inducements were presented, and that he may evince his own righteousness, God is pleased to connect promises with commands. Hence it is said to many, who will not be saved, and concerning whom it is foreknown that they never will obey, and enjoy the proffered good, "believe on the Lord Jesus Christ, and thou shalt be saved." The first clause is a command; and the second a promise. In this way the gospel should be preached; for we have no warrant for offering pardon, and God's unspeakable gift, Christ Jesus, for righteousness, strength, and salvation, upon any other terms than those, that sinners *come to Christ, look to him, believe on him, and voluntarily re-*

ceive him. Any one who shall *will to come*, any one who is willing to be saved from sin, may come, and shall find in the great day that Jesus loved him, and gave himself for him in particular.

Should any object, that it is inconsistent with sincerity in the Deity to propose salvation on certain terms to those whom he has not redeemed and elected; we reply, that if this objection avails any thing, it will equally evince, that it is an act of insincerity to give a reasonable commandment which will be disregarded; and to utter conditional threatenings against the elect which shall never be executed.

To prove that the gospel cannot be preached to all men, if Christ did not satisfy divine justice for all, many hypothetical arguments are adduced. Thus it is said, "if any one not atoned for should believe on the Lord Jesus, he would, by promise, be entitled to salvation; and must, in such a case, be saved in some other way than by the sacrifice of the Saviour." It is a sufficient answer to every such argument, to state, that the hypothesis is false: for no one not atoned for will ever believe, come to Christ, or be willing to receive eternal life, on evangelical terms.

Every thing which is said in "Gethsemane" on this subject meets our approbation; but still, the topic is far from being exhausted. The work is well written, and is worthy of being studied by every divine, and every private Christian in our country.

ARTICLE XII.—*Memoirs and Remains of the late Rev. Charles Buck: containing Copious Extracts from his Diary, and Interesting Letters to his Friends; interspersed with various Observations, explanatory and illustrative of his Works. By John Styles, D. D.* London, printed; and reprinted by A. Finley, Philadelphia, 1817. pp. 366. 12mo.

DR. STYLES gives a very honest account of the subject of these Memoirs, when he informs us, that he was a "respectably gifted and most excellent man." His talents were above mediocrity; but they were not splen-

did and powerful. His industry, accuracy, and suavity, in some measure compensated for the want of originality of thought, novelty in elucidation, and energy in reasoning. All good and useful men cannot be great men. Such, however, as Buck was, in his sphere, almost every faithful minister may be, with ordinary gifts and advantages. For this reason we deem the book under review to be an acquisition, which every clergyman should desire for the biographical department of his library. It is not equal to Jay's *Life of Winter*, or Raffles' *Life of Spencer*; but we prefer it to Orton's *Life of Doddridge*, and to a hundred other good books of the kind, that might be mentioned. Besides the narrative from the pen of Dr. Styles, the work contains large, and rather too large, extracts from Buck's *Diary*; several devout *Contemplations*, much in the style and spirit of Mrs. Rowe's *Exercises*; and many of his religious letters to his friends.

In his devotional writings, Mr. Buck's conceptions are just, and his piety manifests itself to be sincere and constant. If any should think them deficient in sprightliness and brilliancy, none will have occasion to regret in them either a false zeal, or bigotry, or fanaticism. They are calculated to warm the hearts, and not scorch the faces of practical Christians.

Mr. Buck had begun to write a history of his own life; but was taken away from the present theatre of action before its completion. Of this manuscript his biographer makes liberal use; so that in most of the pages of the work we have the subject of the *Memoirs* thinking aloud, before us; and shall form a better estimate of the man than we could do from the testimony of any person less intimately acquainted with him than he was with his own heart.

He was born in a small village in Gloucestershire, in 1771, of poor, "but of respectable parents," who put him, at an early age, under the care of the Rev. William Hitchman, a Baptist minister; of whom he obtained a tolerably good English education. Of his preceptor Mr. Buck has given us the following entertaining sketch.

"In addition to his labours as a preacher, he laid himself out for general usefulness in this and the surrounding places.

There was hardly any thing that he could not do. The weak and superstitious consulted him in the hour of alarm; parents sent their profligate sons to him to be instructed and reformed; the watchmaker employed him to make calculations; farmers engaged him to measure their lands, in which I often used to assist him. He studied pharmacy, and could mix a medicine, extract a tooth, and use the lancet as well as many gentlemen of the profession. He gave advice to the poor, made the wills of those who possessed property, and was ready to do good to all. He could construct a weather-glass, draw a map, and make an almanack. He was a very assiduous cultivator of his garden and orchard, and was no stranger to the science of botany. Above all, he was a good man, and shone as a light in a dark village for many years."

Under the ministry of this tutor, "partial and transient convictions were occasionally produced" on the mind of young Buck; and these were reiterated, but without any saving effect, by "the sudden death of his youngest sister, and the almost equally unexpected departure of his father about three weeks afterwards, in the bed where himself was sleeping at the time." Such impressions as these are frequently made upon the minds of young people, who appertain to a pious family, especially when they sit under an evangelical ministry; and are in multitudes of instances preparatory to regeneration. In other cases, alas! they prove but the common operations of the Holy Spirit, through the natural conscience, which are resisted, until Jehovah says in his wrath, "let them alone: let them be filthy still; my Spirit shall no longer strive with them."

At the age of thirteen young Buck left school, and gave himself up entirely to amusements, especially to dancing, "in which he once indulged to such excess, that his life had well nigh fallen a sacrifice." In 1785, he went to London, and obtained admittance into an attorney's office in which he commenced the study of the law.

"Here Mr. Buck conducted himself with such a sacred regard to honesty and punctuality, that, though his salary at first was very small, he was soon favoured with increased advantages, and gained the fullest confidence of his employers. 'I was determined (says he) to be punctual and honest, and from my own experience I can most earnestly recommend to all

young persons who wish to rise to any degree of respectability in life, who are desirous of being successful in the world, and useful to society, to observe these two things; these have advanced many a man who entered London with scarcely a shilling in his pocket, to circumstances of opulence and stations of influence.'"

This lesson ought to be deeply impressed on the mind of every man, and especially of a minister; for want of punctuality in him is the want of a very important virtue. If he is five minutes behind the appointed time in the commencement of his public service, all his people will copy his bad example, and come dropping into church, like a drizzling rain, that chills, without refreshing the earth. Let him be dilatory, and he will soon lose an hour at every funeral, because the people do not expect him to be punctual. Some defective attention to appointments must have produced the system which prevails in Philadelphia, among all classes of people but the Quakers; who, to their praise be it said, are punctual in moving at funerals at the time previously set; while with others, it is a thing established, that the coffin shall not be closed until an hour after the time of invitation to follow the mortal part to the tomb. It may be said, that the thing is well understood, and that none are deceived. Why then would it not be well for every one who publishes an invitation to a funeral to subjoin "I do not intend to be understood as I write?" Or, why would it not be well to return to honesty and punctuality; and avoid the scandal of sanctioning lies by general custom? We are not advocates for the solemn style of *thee* and *thou*, in common conversation, but we really think "honesty is the best policy," and indispensable to the Christian character; we would, therefore, neither say, that we are not at home, when we are; nor invite people at an hour in which we do not desire their attendance; nor subscribe ourselves "your most obedient humble servants," to any man living, unless we were to add, "so far as you have any right to command us." Mr. Buck was punctual from education and habit, at the time above alluded to; but we shall soon learn how he became punctual and honest, more thoroughly from religious principles of action.

In London he providentially found a pious young man, who became his companion, and who was in the divine hand the instrument of his conversion to God. Of this youth he says,

“One evening we took a walk together to Blackfriars Bridge, and there, perhaps, I may say, I first received my saving impressions. My young friend began discoursing on religious subjects. As we were talking on the joys of heaven, and the future misery of the wicked, I was irresistibly struck with the thought ‘What a degree of folly must I be guilty of to pursue wickedness, and be miserable at last, and not to follow holiness, and be happy for ever in a better world!’ I could not easily get rid of this reflection, it came home to my heart; I saw I was a sinner, and that it was high time for me to implore mercy, and seek the things which are above.—I mentioned my feelings to my companion: he was pleased, and gave me every encouragement and advice he could. We separated. I went home with new feelings, which I shall never forget. I am no great friend to sudden conversions; perhaps in my own case the seed might have been sown while sitting under an evangelical ministry at school. And here I would suggest the propriety of parents placing out their children where they may be in the habit of hearing the gospel continually. It is of the last importance; for though no effects may be visible at first, yet conviction may be wrought, knowledge communicated, the scriptures rendered familiar, and prejudice removed, so that at last, under the divine blessing, it may tend to the happiest results. In many instances this has been realized, while multitudes of parents who have been negligent as to this point have had to deplore the infidelity, profaneness, and disobedience of their offspring.”

“But to return. After this interesting conversation, when I arrived at home, instead of employing myself as usual, in trifles, I began to rummage about for a Bible, and to my great joy at last found one. I shall never forget the pleasing sensations with which I opened that blessed book. It was like a new world to me. I began to read as one that was interested; my whole soul was engaged in it. My companion soon after finding this, made me a present of a Bible, in which there were some of his marks attached to particular texts, which had either been explained from the pulpit, or which in their perusal had afforded him peculiar instruction or consolation. This method I also adopted; and it is with great pleasure I sometimes turn over the leaves of this friend and guide of my youth, where I behold many passages, which recall some of the most exquisite

enjoyments of my happiest days. I seem to live these delightful seasons over again, and though in the review of all the past I cannot but be deeply humbled, these are bright spots illuminated by the splendour of heavenly wisdom and mercy, which exhilarate my soul amidst the dreary waste of mis-spent time and mercies unimproved."

"Thus I seemed to have been drawn by the cords of love and the bands of man, rather than by any violent terrors or great agitations of mind. Thus the Almighty acts as a sovereign. Some he visits with the most dreadful and pungent convictions, while others are gently constrained to enter upon this holy and delightful career."

Mr. Buck's subsequent life afforded abundant evidence, that this conversion was a genuine one, proceeding from the Spirit of evangelical life. Yet it was not so remarkable in its circumstances as that of which many boast, who have seen visions, and dreamed dreams, and felt instantaneous ecstasies. Let us be willing that the Spirit of the Lord should operate in any way that may be pleasing to himself, and not prescribe the manner in which he is to create men anew in Christ Jesus. Neither should men doubt the sincerity of any person's conversion, because it may appear to be effected in a simple manner, without exciting much observation. Older Christians, who are ready to deny the existence of a new nature in young converts, because they are imperfect and inconsistent, would do well also to remember that regeneration is but the commencement of the work of sanctification.

From our acquaintance with the ignorance and inexperience of pious young people, we are not at all surprised to learn, that after Buck had found spiritual delight in reading his Bible, he was induced once more to visit the theatre; and that from the upbraidings of his conscience he found himself miserable in it. Grace in the heart does not subdue all bad habits and propensities at once; nor does it instantaneously form new ones. It originates new acts, and these are repeated through its influence, till pious activity in various ways becomes habitual.

Having tempted young Buck with the inordinate attachment of his old nature to amusements, and having been speedily disappointed, the Devil tried another of his

old tricks, and would fain have persuaded him that he had committed the unpardonable sin. "I was also tempted," he says, "at this very time to blaspheme the Holy Ghost: this filled me with great distress; but by the suitable advice and consolation of my companion, I was delivered from these painful feelings." His biographer was once afflicted with a similar temptation, which arose in his mind, he thinks "from a union of ignorance of the nature of this sin in particular, with deep conviction of the evil of sin in general." It seems very natural for the fear of having committed the unpardonable offence to be originated in this way; but we cannot agree with Dr. Styles, and the Rev. Joshua Moreton, whom he quotes, that this sin cannot possibly be committed by any persons of the present day. The Jews, who said, against their own convictions, and with malice of heart, that the works of the Spirit of God, which Jesus performed in casting out devils, were works of Belzebub, undoubtedly committed this crime; and thus gave occasion for our Saviour's discourse on this subject. But if none that have lived since these blasphemers can commit the crime, there seems to be no good reason for the record of this warning against it. Blasphemy against the Holy Ghost is a sin of the tongue; and surely, if any are left to sufficient malice, they may in defiance of their own consciences, and the clearest evidence of the truth on the subject, openly attribute what they know to be a work of the Spirit of the Lord to the Devil. Should any do this, they would, in our judgment, perpetrate that crime, which is not in its own nature unpardonable, or incapable of being atoned for; but which Jehovah, for wise reasons, has solemnly declared he will not forgive in this life, nor in that which is to come. We should take a different method from that proposed by Dr. Styles to comfort troubled spirits; for we may safely assure them, that when God leaves a man to sin, beyond the determined extension of redeeming love, he also leaves the same person, to hardness of heart, to stupidity of conscience, to high handed rebellion against the Deity; so that he who has committed the unpardonable sin will never repent, and desire acceptance with God, through our Lord Jesus Christ.

Being liberated from some of the first temptations that ordinarily assail young believers, Mr. Buck was now "filled with zeal, and thought he could easily convert others;" he concluded, therefore, that he must become a preacher at once; and accordingly "he opened his mouth," in exhortation, "when he was little more than fifteen years of age." Our author's remarks on this subject are judicious.

"At the period when Mr. Buck entered upon his religious course, this method of introducing inexperienced youths into the pulpit was by no means uncommon. A young man no sooner became a Christian, or entered upon a Christian profession, than he was deemed qualified to teach, by the companions of his own age, and a few elderly gossips, honoured by the appellation of 'mothers in Israel.' However slender his gifts, or deficient his knowledge, if he could only open his mouth, and ring changes on a set of cant phrases, and a few theological dogmas, which he could neither correctly state, prove, nor defend, he was hailed by the title of 'Reverend,' sprucely attired in a suit of 'inky,' sometimes of a rusty black, and exhibited to admiring multitudes as a modern wonder. The baneful influence of all this on the character of the individual may be easily imagined. He that might have been, in a retired sphere of life, a humble and useful member of the church and of society, or, under proper treatment, a good minister of Christ, thrust forward by an overweening idea of his own qualifications, and the injudicious zeal of his friends, is converted into a pragmatistical or solemn coxcomb, fit neither for heaven nor earth. Invested with the character of a public instructor, when he ought to be sitting at the feet of some Christian Gamaliel, he imagines himself to belong to a superior order of intellect, or to be favoured with an extraordinary measure of divine assistance. The admiration of the ignorant he views as the test of excellence, and is soon flattered into a persuasion that he possesses a mind that requires not the culture of study, and a heart that is too spiritual to need the vigilant drudgery of self-examination. Many a novice of this description has fallen into the condemnation of the devil; and many a youth who might have been an able minister of the New Testament, if he had submitted to a regular course of discipline and education, has been rendered ridiculous and useless by the folly that made him a preacher, before God had made him a man.

"The experience of half a century has at length brought this method of filling our pulpit into merited disrepute. The *general* effect has been so injurious to the cause of religion, that al-

most every party is now establishing its seminaries for the education of a rising ministry, thus guarding its churches against indiscriminate admission into the sacred office. It is now an axiom among us all, 'that those who will not learn, shall not teach.' The cant about receiving ministers immediately from the Lord, because they are taken from the plough-tail and the shop-board to preside in our religious assemblies, produces nausea in every stomach, except that of the Antinomian monster, whose gastric power can digest 'all noxious, all prodigious things.' The conviction is now universal, that the teachers of Christian theology should understand the various duties of their profession, and be eminently imbued with scriptural knowledge; that a minister must not only be a Christian, but a divine, and that a thorough acquaintance with divinity can only be attained by a long and persevering course of laborious study. In making these observations, the writer would not be understood to insinuate that useful, and even eminent ministers, have not arisen out of the very system which he has felt it to be his duty to reprobate. These, however, are comparatively very few, and are to be considered as extraordinary instances of superior intellect and piety; they arose to distinction, not in virtue of the circumstances which led them into the ministry, but in *spite* of them."

"It was the happiness of Mr. Buck to rise above the disadvantages of his first introduction into the ministry; the temptations and the dangers which were fatal to many of his contemporaries he was enabled to escape."

In 1787, Mr. Buck began to preach extemporaneously; in 1789 he attended on the ministry of the Rev. William Romaine, and received *episcopal confirmation*; in 1789, too, when "little more than eighteen years of age" he was prevailed upon to preach for the first time in a pulpit, at Wapping; and in the summer of the same year, seems to have been fully determined to relinquish the profession of the law, and devote himself to the ministry for life. In forming this resolution, a visit to Bunhill Fields seems to have had some influence, for there rest the ashes of "the pious dead:" there are the remains of Owen, Goodwin, Mather, Williams, Watts, Lardner, Bunyan, Harris, Bragg, Doolittle, Jenkyn and Grosvenor, with many more, of imperishable fame, in the annals of grace. If Westminster Abbey is most honoured now, because kings, poets, and philosophers, have gone down

to the worms there, Bunhill Fields shall be most honoured in the day of judgment; and if there is any preference in the place of a grave, especially when considered as the place of one's resurrection, we would rather sleep in Jesus beside John Owen, than rot in grandeur in the tomb of the best king England ever knew.

Having caught something of the spirit of the Dissenters from a visit to their dead, Mr. Buck put himself under the care of the Rev. Mr. Wills of Silver Street Chapel, in London, and during the year 1790, and a part of 1791, officiated as his assistant, besides performing a domestic missionary tour through the principal Tabernacles in England. In May 1791 he entered the Evangelical Academy at Hoxton, which place he made his home for three years, and was engaged, his biographer informs us, in studies preparatory to the ministry, while he was preaching three or four times weekly in all the region of country around it. On entering this Theological School, he presented the following creed to his examiners, which meets with our hearty approbation, and evinces, that young as he was, he could not be called a novice in the statement of scriptural doctrines.

“With regard to my sentiments, I believe that by nature all men are sinners, that all have fallen in Adam, that they are obnoxious to the wrath of an offended God, and have no ability to save themselves! That the Lord Jesus Christ, the second person in the adorable Trinity, who is co-equal with the Father and the Spirit, out of free and unspeakable love, took upon himself the form of a man, came into this world, suffered, and died for poor sinners, even for those his elect, whom the Father gave him from eternity, and thereby exempted them from the wrath of God, magnified his law, and made it honourable, brought in an everlasting righteousness, bought a pardon for our sins, and effected a complete and eternal salvation for us! I believe that no man in himself has any free will or power to return to God; that he must be born again by the Eternal Spirit before he can love or serve him; that all his own works are imperfect, and that he must be justified by free grace alone, according to the idea of the apostle, ‘By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast.’”

After the completion of his theological course of studies at Hoxton, Mr. Buck in 1795 settled in the mi-

nistry at Sheerness, whence he removed in 1797 to Hackney, and thence to London. During the whole course of his ministry he enjoyed the society and friendship of the most distinguished divines among the Congregational Dissenters and Baptists. On the death of one of them he thus writes:

"I find that great man of God, Mr. Ryland, is gone home. I cannot say, but that I experienced some emotions of sorrow when I heard it, because I respected him as a man of grace as well as intellect. Where was the man that possessed such a capacious understanding; such a rich genius, such unaccountable fire and zeal, and a soul filled with the noblest ideas of God; with such hatred to sin, with such love to holiness, with such unbounded desire to promote the glory of Christ? Though his body was debilitated, and he for some months rendered incapable of attending to public duty, yet I never was in his company, but I was sure to find something profitable; yea, what he has said I believe will not be easily erased from my mind, while I am this side of the grave. But he is gone, and that to dwell with Him whom he ardently loved, and now incessantly adores. O let us be anticipating the happy time when *we also* shall be called away, to enter into that rest which remains for the people of God."

The person here spoken of was that remarkably facetious, and pious John Ryland, whose wife in her last sickness was in great darkness, for a season: and who was in a very singular manner brought out of it. The story is related in the Christian's Magazine; but it will bear repetition. She was confident that she was not a child of God, and should soon sink to the bottomless pit. In despair, she caught up a watch from the stand beside her bed, and threw it violently against the opposite wall: "there," said she, "I am as confident of going to hell, as of having broken that watch to pieces." Her husband took up the watch, found it uninjured, and turning it over, in his droll way said, "You go to hell? You go to hell? Why! what would you do there? You would not be there five minutes before you would begin to pray, *Lord, have mercy on me: Lord have mercy on me!* Then Satan would come along and say, *heigh! what have we got here? What! praying?* 'Tis old Bet Ryland, the Methodist; kick her out! kick her out! for we will have no praying souls in

hell." Mrs. Ryland began to think her husband's statement of the case a fair one; and was soon restored to her wonted serenity and hope, in which she died.

On the death of another of his friends Mr. Buck thus writes:

"The month of January, 1793, brings us the intelligence of the death of the celebrated Rev. John Berridge of Everton. He was a popular but quaint preacher; certainly possessing some degree of originality. He was no mean scholar; but entered the ministry with very dark and cloudy views of divine truth, and for some time remained in this state, producing no salutary effects on his auditory; but being through divine influence brought at last to a clear view of gospel sentiments, and feeling their power on his heart, he altered his mode of preaching, and in a little time it is surprising how useful he became. It is said, that in the first year he was visited by a thousand different persons under serious impressions; and it has been computed, that under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls in about the space of twelve months. I record this here, that any who read these pages, and are looking forward to the sacred work, may remember two things; first, that usefulness should be the supreme object a minister should ever keep in view; knowledge is not to be despised, literary attainments are not to be neglected, the cultivation of talents or gifts not to be thought lightly of; but I say usefulness, usefulness should be the design, and every study, every plan, every exertion, every address, should all be rendered subservient to this. And then, in the second place, remember, that as usefulness is the great object, so the only way to facilitate and promote this, is to preach Christ Jesus and him crucified, and exhibit him to miserable men, in the wisdom of his designs, the eternity of his love, the merit of his work, the freeness of his grace, the beauty of his doctrines, the abundance of his promises, in the loveliness of his spirit, and the excellency of his example. O ye candidates for the sacred work, if ye long to do good, to be wise, to win souls, to behold success in your ministry, ever recollect that this is the only way. Dare not to go forth unless this be your determination; rather retire, and hide yourselves in the shades of obscurity, if you do not intend to display the glories of the cross. For it is this that gives dignity to our every service, that constitutes the splendour and excellency of every sermon, and this only which will be effectual in rescuing immortal beings from the paths of misery and destruction. I would rather be John Berridge, with my spiritual children around me, than the great-

est monarch, poet, hero, or philosopher in the world, who never had the honour, and who perhaps never made the attempt to convert one soul to the true God."

The work under review is enriched with many similar pieces of biography, and will be read by pious people with satisfaction. Through life the subject of these Memoirs was an affectionate, and indefatigable preacher of the cross. He died as he lived, in humble, steady dependance on the grace of God. The history of his conversation on the bed of death could almost induce us to wish that we had died in his stead. May our last end be like his! He went home to heaven on the 11th of August, 1815; and his body reposes in Bunhill Fields, over which his spirit looks down with assured hope of its glorious resurrection.

Mr. Buck's principal publications are a collection of religious Anecdotes, a Treatise on Religious Experience, the Young Christian's Guide, a Theological Dictionary, a volume of Sermons on selected subjects, and his Practical Expositor. They are all chaste, solemn, and useful productions. His Theological Dictionary is the ablest of his writings; and were we disposed in this place to criticise it, we should say, that in describing religious sects he has too frequently used the language of Miss Hannah Adams' View of Religions, without giving her credit. It is, however, the best Theological Dictionary extant; and embraces not only the substance of the *View of Religions*, but the most important definitions in Cruden's Concordance; and the most useful topics treated of in the Dictionaries of Brown and Calmet.

ARTICLE XIII.—*A Sermon on the Idolatry of the Hindoos, &c., illustrated by an Appendix. By Samuel Nott, Jun. Late Missionary at Bombay.* Norwich, Con. printed by Hubbard and Marvin. 1817. pp. 95. 8vo.

MR. NOTT'S sermon occupies but thirty-six pages of this pamphlet; the Appendix, the remainder. The passage of scripture selected for the foundation of the dis-

course is Rom. i. 20—23. In it the author proposes to show, I. That the eternal power and Godhead of a Supreme Being, are clearly seen by the heathen; being understood by the things that are made: and II. That they have abused their knowledge, and, actuated by vain imaginations and a foolish heart, have fallen into the grossest idolatry. "These declarations," he observes, "are to form the basis of the ensuing discourse; and shall be illustrated, by the principles and practices which prevail among the Hindoos." Mr. Nott is well qualified to write on these subjects; for he left America in company with Messrs. Rice, Newell, and Judson, and proceeded to Bombay, at which place he resided, and exerted himself in the missionary cause, until the state of his health became such that he deemed it expedient to return to his native land. He writes of things which he has seen and heard: he gives us his deliberate convictions, which have resulted from his own personal observation.

Without pretending to ascertain how much, if any thing, a man unassisted by any divine revelation would understand of God from his works, he proves that there is evidence of the Being and Godhead of the Supreme in every thing which bears the impression of the divine hand. This is correct; and we may be permitted to express our opinion at the same time, that man never was wholly destitute of divine revelation and instruction, communicated to him in some manner or other; for Adam was no sooner a living person than his Maker conversed with him; and from him, and from Noah, some traditions of revelation have descended to all the tribes of our race. Something, moreover, is revealed to every accountable man, by the divine constitution and government of his mind, which point to the first letters of religion in the stars, and teach him to spell *ЖЕHOVAH*. Mr. Nott has said, "Reason and conscience constitute man a religious being:" p. 15. and we add, this is true, if you connect with these two faculties, eight others, which appertain to his mind. Entirely obliterate any one constituent part of the human soul, and the being which remains is not the accountable being man. *The will* is as essential to constitute a religious being, as the conscience.

Take man as God made him; take him with all his mental faculties, deteriorated as they are by the apostacy, and then say, this being is in his very nature a religious being, that must worship some god, and be bound to the object of his chief regard by some bonds. Concerning the actual state of the heathen, among whom he resided, our author says,

“ The Hindoos universally believe in one Supreme Deity, uncreated and eternal, from whom, as the *great first cause*, all things proceed. In regard to his moral attributes, it will presently appear, that their ideas are inconsistent and absurd: and yet, it is plain that they intend to ascribe to him moral perfection;—an entire freedom from the passions, desires, inconsistencies, and changes, of both gods and men.

“ On the other hand, the *gods*, the prototypes of their idols, are neither eternal nor omnipotent; neither unchangeable nor holy. As really as men, they are dependant in their origin and finite in their existence; proceeding, like all things else, from Him, who is eternal and omnipotent. They sustain, only for a season, the several parts which mythology assigns them. They are delegates, who perform the duties of an absent lord; and while their power lasts, they possess an agency in the affairs of the world, and in the destinies of men. They are privileged beings, whose claims to worship cannot be trifled with, with impunity. They are sensible objects, whose existence is more easily conceived, and whose presence is more readily realized, than the existence and presence of the Supreme *Spirit*.

“ Of these imaginary beings, which have bodies and inhabit place, the images are only copies. By consecration they become, in some sense, the residence of the divinities which they represent. Thus, by a double accommodation;—by created gods in the first place, and images of them in the second, a mode of worship is instituted, suited to the gross conceptions and sinful dispositions of men. Still, the worshipper believes in one Supreme God; but, that idol worship is all that is compatible with his present condition, and all that is indispensable to ultimate felicity. Ask the most gross idolater while he is bending before his idol, concerning the object of his worship, and he will point his finger, and lift his eye to heaven, and say, ‘ My God, and yours are one. The way in which we worship different. My idols are God’s servants. This is the way of our fathers—the way appointed for Hindoos.’

“ That *God is one*, is a truth, believed alike, by the learned and the unlearned. For, it is written on a leaf which is, and has ever been, unfolded to the eye of all mankind. Hence, the

doctrine of a Supreme Being, is at once, the instruction of nature, and the tradition from the fathers.

"In perfect coincidence with the statement now made, it may be observed, that the Hindoos, generally, understand that there is a division of worshippers into two classes. The one, worship the uncreated God, in the purity of his own existence, without qualities and forms. The other, unable to raise their thoughts to that elevation, worship him in a grosser manner, by the intervention of finite deities and material forms. The former, by austerity and contemplation, have disengaged their souls from the influence of matter, purified them from the defilements of sin, and elevated them to the contemplation of the divine essence. The latter, still entangled by matter, deluded by the senses, and polluted by sin, as more befitting their present condition, apply themselves on principle, and with a ready mind, to the idol worship of gods resembling themselves.

"In proportion as a man is supposed to have attained to the worship of the uncreated and immaterial Deity, he is venerated as having imbibed a portion of divinity, and as preparing, for the ultimate felicity of being absorbed into that essence, from which all creatures have proceeded. Devotees, who profess to aspire after the spiritual worship, are seen about the different temples, and the reverence which they receive, is a proof of the belief which the people avow without disguise, that their own worship, is suitable, only, to a sinful, worldly, and imperfect state.

"The existence of a Supreme God, and the unsuitness of idolatry to rational beings, is inculcated in their books. Not merely, in those accessible to the learned only, but in those popular histories of their incarnate deities, intended for the common people. To hear these chanted and expounded, the illiterate often assemble, evening by evening, in the circle of their friends and neighbours, or in crowded congregations. These contain declarations on the being and attributes of God, from which, as authorities which they admit, the Missionary may derive arguments, like Paul from the Grecian Poet, to confound his idolatrous hearers.

"In the opinion of the Hindoos, there is at present, a moral declension in the universe, preceded by a state of purity, in which, under the guidance of holy beings, the true God was worshipped immediately by his creatures. When I have asked, in conversation, Why do you leave the worship of the Great Supreme, and worship the workmanship of your own hands? I have received the reply, 'This is the worship of the sinful, the *earthen* age. You can expect nothing better from the present state. In the more perfect age, which preceded the moral declension of the world, the true God was worshipped. A

less perfect worship is suited to the present imperfect condition of men.'

"An opinion prevails among them, which, however philosophic it may seem, is entertained by all classes—That as all things originate in, and proceed out of God, so, to him, in the final consummation, all things will again return. Austerity, contemplation, devotion, and the subjugation of the body, restore the worshipper, by their own efficacy, to the essence of the Eternal. The greatest part of mankind, however, by a series of transmigrations, come to that reward by a circuitous and tedious journey. When every thing shall have been prepared for this final consummation, there will exist, neither material universe, nor gods, nor men; but all will be swallowed up in the great Supreme.

"An expressive annual ceremony, which has a reference to this event, illustrates the general doctrine, and a description of it, will form an appropriate close to this part of the subject.

"It is annually, the potter's profitable work, to mould gods of clay, for the seemingly inconsistent purposes—worship and destruction. These are exposed for sale. Immense numbers are bought, and carried, each, by its purchaser, to his home, and every house becomes a peculiar temple for idol worship, for the space of twelve days, during which, they bow down and worship these gods of clay. At the expiration of that period, and in many cases in a shorter time, the scene changes, and the gods, who have been receiving their worship, are attired, and decorated, and enshrined;—not to *continue* to receive the adoration of men, but as preparatory to the last acts of worship. Like rendering those funeral honours—the last tribute of respect from admiring mortals, which accompany the Hero, as he descends from his exaltation to the narrow house, where his body is to moulder like another man's.

"Attired, decorated, and enshrined, on this day of grand funeral ceremony for the gods of this world;—from every house, with all the state and splendour of which each one is capable, a god is borne. And you behold, through every street, a march of deities amid a din of noisy instruments, led on by a multitude of people, who are advancing to bury them in the sacred water, as an evident testimony to the universal claims of the Great Supreme. They are brought to the margin of the water, where a Brahmin assists in performing the last act of worship, and then, the gods of clay are plunged into the deep water, where they are left to dissolve into their original dust.

"This expressive ceremony seems to say, 'They are no gods, which are made with hands. The gods we worship are frail and perishable;' and it has been represented to me, as pointing to the dissolution of the world, when there

shall exist, neither material universe, nor gods, nor men. In the opinion of the Hindoos, the uncreated Bremh is unchangeable and eternal. When creation started into being, the first creatures were the primeval deities. For these there are local habitations, heavens, where they reside, ministered unto, and accompanied by, subordinate deities and ministering servants. By the incarnation of the gods, and the incarnation of the inhabitants of heaven by which they were accompanied, the universe has become filled with deities; till, scarce an animal exists, which has not been inhabited by superior beings, and till, as I have been often told, there are *three hundred and thirty millions of gods*. But this state of things, is not to be eternal. The universe, with all which it contains, without the exception of either men, or gods, is to undergo a general wreck, a final dissolution, and all existence is to be swallowed up, in the Supreme. This event seems to be typified in the annual ceremony of the Hindoos, of which I have now given a description, and with which, I close the proof, that they do *actually believe, in an eternal and omnipotent God.*"

We have made this long extract for the instruction of our readers, and to give them a fair specimen of the work. The author is not a brilliant sermonizer; but his manner is natural, his subject rather novel, and the information he communicates highly useful to the philosopher, and the unlettered Christian. In illustration of his second head of discourse, we copy one of his entertaining, but, to poor, degraded human nature, humbling notes.

"The Hindoos, of all sexes and ages, leave their houses immediately after sunset, on the evening, when the *new moon* is first visible, to pay her reverence. Every eye is directed towards that part of the heavens in which they expect her to appear, and they watch in silent expectation, till the twilight has become sufficiently dim to render her visible. As soon as they see her, they bring their hands to their heads, and bowing, address her according to the usual form of salutation, which I know not how better to translate, than by 'How do you do, Ma'am.'

"Every *cow* is sacred. The usual forms of salutation are frequently made to them. Cow-dung is abundantly used in purifying the floors of houses, and seems to be considered as indispensable in removing defilements. One method of taking oaths, is by holding cow-dung in the hand. The murder of cows, is always mentioned, and that early in the list of crimes. The salvation of *herds*, is mentioned as one of the moving causes, in the principal incarnations of the gods.

"To eat cow's flesh, would be a crime not to be expiated, and the very thought of it seems dreadful to a Hindoo. A servant by all means avoids being accessory to the crime of which his master is guilty, in eating beef, or veal, and will not so much as touch the plate on which those viands are laid. In teaching a school composed principally of Hindoo boys, I prepared an English phrase in praise of veal, among many others, for my pupils to commit to memory. When I proposed it to them, to repeat after me, I found they were all panic-struck, and that not one of them would open his mouth, to utter so horrid a sentiment. I have been credibly informed, that all the beef which is used by the English force stationed at Poonah, is killed eighty miles distant at Seroor. The Raja cannot admit the criminal slaughter to take place any nearer.

"The sacred bulls, wander over all the streets, exceeding plump and fat, having an allowed right to feed at all the stalls, and constantly receiving portions from the liberal and religious.

"The worship of the fabled *serpent* is annually on the fifth day of the new moon, in the month of August. One of the causes, to which the appointment of this anniversary is attributed, is as follows:—When Krishna was a boy, as he was playing, his ball fell into a pond. As he was searching for it at the bottom, he came to the house of Kalya, a serpent, and a god of destruction. The wives of Kalya threatened Krishna with the vengeance of their lord: upon which he put a rope in his nose, and dragged him out to dry land. His wives interceded in his behalf, and Krishna consented to release him. At that time Kalya begged of Krishna the privilege of being worshipped one day in the year, his request was granted, and in consequence he receives the services of the present anniversary.

"In the suburbs of Bombay, on a rocky situation, there is a small cavern, resembling, but considerably larger than, an oven. At the extremity, there is a small cavity, at which, it is storied, the serpent used annually to appear, to receive the worship of mankind. Many profess to believe that he does so still, but others say, that since the unclean Mahometans have begun to inhabit that quarter, the place has become so polluted, that he no longer condescends to gratify the wishes of his votaries. The people however, frequent the spot, and pay their offerings, as sedulously, as though he were miraculously to manifest himself, with some tokens of divine claim to worship. I attended there, very early in the morning on the day of annual pilgrimage to that spot, and saw the people casting parched rice, milk and money about the cavern, and placing them in the aperture, where he is said to make his appearance. In the afternoon, an immense concourse was collected on the spot,

Tamed serpents were brought in great numbers, and received in rich abundance the offerings of the people."

Here we must desist from quotation; for we hope the pamphlet will pass through many editions, and we would not supersede the necessity of purchasing it, as we intend to do, when a volume comes under review which contains something valuable, but is not worth the auction value of books—the price of the binding.

ARTICLE XIV.—*The Christian Course: a Sermon on the death of Elijah Hunter, Esq. &c. to which are added, some Memoirs of his life, and of his departed children.* By John Stanford, A. M. New-York: printed by J. Gray, 1817. pp. 26.

THE Rev. John Stanford is an aged, and highly respectable, minister of the gospel, of the denomination of Baptists. He is Stated Preacher to the Society for propagating the gospel among the Poor, in New-York; and is the writer of several works, which do credit to his intelligence and Christian liberality. He was a pupil of Dr. Gill, if we mistake not, and inculcates the doctrines of that able divine, in a style far superior to that of his teacher. Dr. Gill is tedious, and his involved sentences, especially in his commentary, are often without beginning, and without end. Mr. Stanford, on the other hand, is commonly so concise that people wish his performances were longer; and his sentences are neatly constructed.

Were five pages of the pamphlet before us, which intervene between the commencement of the biographical "narrative," and the "short sketch of Mr. Hunter's general character," omitted altogether, or thrown into a note, we should then have quite a finished sermon before us, without any deficiency or redundancy. These pages which mar the work, in their present place, and cut off the application of the discourse from the body of it, contain several very trifling circumstances, about being "put to a store in Tarry Town," about opening "a dry-good store," &c. together with a sketch of three interesting children, well worth preservation in some domestic chro-

nicle, or in the appendix of a sermon, designed principally for a bereaved family. In the portion of the little work to which we except, there are several instances in which a supernumerary nominative is found: thus, "In 1811, Mr. Hunter, feeling increasing infirmities of age to to advance, *he* considered it his duty to settle in the city of New-York." p. 21. Either *Mr. Hunter* or *he* should have been omitted. The other parts of the discourse are correctly written. The text is "I have finished my course;" (2 Tim. 10. 7.) and the author very happily describes, *The commencement, The Progress, and The Period of the Christian Course*. We hope Mr. Stanford will continue to write, Journals of his labours among the poor, and occasional sermons, which serve as excellent religious tracts for distribution. From this sermon, we extract his account of the commencement of divine life in the soul of a sinner; and with this close our brief notice of him.

"You all know, that without life there can be no motion. And it is equally certain from scripture and fact, that by nature, as well as by the violated law of our God, we are *dead in trespasses and sins*; therefore, unless an atonement be made for us, and we be made alive by the Spirit of Christ, it is absolutely impossible to commence the Christian course, much less to finish such a course with joy. If there be no beginning, there can surely be no end. Our Lord Jesus settled this point with Nicodemus; for he assured him that *except a man be born again he cannot see the kingdom of God*. That it is in God we live, move, and have our being, is a moral, as well as a scriptural truth; so obvious that none but an atheist would call it in question. But how God could, consistently with his offended justice, quicken the soul of man, which is alienated from the life of God through the ignorance that is in him because of the blindness of his heart, and which is as morally dead to the offices of spiritual life as a corpse in its grave is to the functions of animal existence, can be ascertained only from the revelation made in the gospel of his grace.

"As this is a subject of important interest, I will detain you a few moments in its explanation.—In the pages of divine revelation, we are assured that God so loved the world that he gave his only begotten Son, that whosoever should believe in him should not perish, but have everlasting life. Christ commenced his course of obedience and suffering, which terminated in his death upon the cross; thereby magnifying the law

of our offended God, and making it honourable by his atoning blood. After which, he arose from the dead, ascended into heaven as our forerunner, there to appear in the presence of God for us. Upon this, therefore, as a solid ground, the Christian course is founded. Christ is our life; and through him, flows that *new* life to the soul, justly condemned in itself to everlasting death. As a proof of this, receive the testimony of Peter: *Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead.* Christ is therefore our judicial, spiritual, and eternal life. This is granted. But how this life is to be communicated to a soul, in order to its living to God, and commencing the Christian course? I reply—

“*The Spirit giveth life.* (2 Cor. iii. 6.) *It is the Spirit that quickeneth; the flesh profiteth nothing.* (John. vi. 63.) Various opinions have been advanced on the operation of the Divine Spirit, in communicating spiritual life to a soul dead in trespasses and sins. But, the *generation* of the first man, Adam, is a sufficient directory to me to understand the *regeneration* of a sinner: The body of Adam was formed of the earth, and perfectly inanimate until the vital principle, by the breath of the Almighty, was breathed into his nostrils. Then the whole animal machine was set in motion, and man became a living soul, in the exercise of all its sublime faculties and powers. In like manner, the soul of man, as sinful, is as inanimate towards God as was the body of Adam, until the Spirit of the Lord communicates the *new*, vital principle of grace, by which, in scripture language, it becomes regenerate, is born again, breathes and lives as in a new world, progressively exercising faith, hope, love and joy, with every other attendant motion and passion; and is thus a *new creature in Christ Jesus*. Now the soul begins to live to God in the exercise of the spiritual senses of seeing, hearing, feeling, tasting, smelling, the good and gracious realities of the gospel of the Lord Jesus, unknown and unfelt before. How great—how glorious the change! *Born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God;* thereby receiving power, or privilege to become a child of God. Although life be animated existence, and many of its properties are far beyond our comprehension, it is known by its motion and effects. This can be as well ascertained as the botanist can describe vegetative, or the anatomist animal life. *He that hath the Son hath life; and he that hath not the Son of God hath not life. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*”

“You must now be convinced that God, in Christ, by his

Spirit, is the author and giver of regenerating life, and that its effects will be more or less evident in pursuing a course honourable to God, and delightful to the possessor. The communication of this spiritual principle of life is the same in all; but the exertion of it admits of variations, according to the natural texture of the mind, the indulgence of former habits, or the providential circumstances which may have attended conversion. Paul was indeed *a pattern of the long-suffering of God*. This, however, is not the case with respect to the history of his conversion; no other person, whether before or since, having been known to be under the same circumstances. Still most Christians will, more or less, remember incidents which attended their spiritual birth, which, on the review, will enliven their gratitude and joy in the Saviour. Instead, therefore, of my adverting to any of these, or even asking you as individuals to what religious denomination you may belong, I will ask this more important question—**HAVE YOU BEEN BORN AGAIN?** Though you may not know the time, or place, you will certainly be convinced, if the Lord has called you by his grace, that once you were dead in sin; that your redemption was effected by the death of Christ; and, that the Spirit of God alone could have raised you to newness of life, by which you are now as a new creature, breathing a sacred air, in a new and spiritual world. Be assured that no external profession of religion, however correct in itself, will, with certainty, demonstrate your state as a child of God, any more than the collection of bones covered with flesh, furnished with sinews, and covered with beautiful skin, could convince the prophet Ezekiel that they formed a real army, when, as yet *there was no breath in them*. (Ezekiel 37.) I therefore appeal to the inward state and feelings of your mind and heart, ardently wishing, that the Spirit itself may bear witness with your spirits that you are the children of God."

ARTICLE XV.—*Death's Defence of his Character against the Slanders of Poets, Orators, &c.* By James Gray, D. D. Philadelphia: printed by W. Brown, 1817. pp. 12. 12mo.

It is the duty of a Christian to become familiar with death. He should think of it repeatedly, until he can think of it with composure. He should consider it as made to him gain by our Lord Jesus Christ, who has taken away its sting. Instead of throwing around it indescribable horrors, when he speaks of it to his children

and friends, he should represent it as a natural, and for the child of God on earth, a necessary evil, which will infallibly overtake him; which may alarm him, but will subserve the best interests of the soul. It is only by death that we can escape from a state of sin and misery; and obtain an introduction into the world of the spirits of just men made perfect. Death took Abel away from sensible altars, and the sacrifices of beasts, to the spiritual temple above, and introduced him at once to the Lamb of God that taketh away the sin of the world. Death delivered Noah from scenes of temptation, toil and contention, and restored him to the society of the Patriarchs who died in faith before the flood. This same messenger has convened Abraham, Isaac, Jacob, David, Isaiah, and all the pious prophets in one general, glorious, blissful assembly, in the presence of their Redeemer. Without the dissolution of soul and body, Paul could not have fled away from hunger, thirst, cold, nakedness, imprisonments, chains, perils by sea and land, incessant labours, persecutions, and his own abhorred sinfulness; could not have been at home with Jesus; could not have received the crown of righteousness, by which he is distinguished among the kings and priests of heaven. Death called the beloved John away from the infirmities of old age, to become young again in the presence of his adored Master; and it is death that shall join every believer to the prophets and apostles; to his children, partner, parents, and friends, that are saved through the blood of Jesus; so that we ought to say, "all things are ours; even death, as well as life; for death is gain."

The design of the few pages before us, is, to correct those who speak improperly of that event which is appointed unto all men; and to render their sentiments of death more just. Dr. Gray is a very eccentric genius, and perhaps his only poem gives as fair a view of him as any thing which could be written. We shall copy the whole of his little work, that it may be preserved; for otherwise we apprehend the few copies which he has distributed will perish, or be read only by his friends. The little diamond is not sufficiently large to be preserved and admired, unless it is set. In his elegantly written preface, he says,

"Death is an event of great interest to mankind. The idea of it mingles with every retrospect of past joys and sorrows, and with all our anticipations of the future. Death has swept from us many, perhaps, in some instances, most, of the objects of our esteem and love; and left the best feelings of our hearts, like the unripe clusters of a vine deprived of its support, to wither away on the cold bosom of the earth. The pensive melancholy, produced by these views of our condition, is deepened into gloom, when we realize the thought, that in a few days, perhaps the present hour, we ourselves shall be rudely torn from all that continues to delight us on earth, and plunged into that awful unknown region where the very light is as darkness. Is it any wonder, then, that we should personify Death? Personal essence, attributes and character, are necessary to furnish a definite object to our conceptions and feelings. It is not difficult to conjecture what sort of a personage Death is to be. The vast—the tremendous—the horrible—must predominate in a character, formed on purpose to excite terror and aversion.

"It is somewhat singular that the illustrious writers of Greece and Rome, whose cultivated imaginations have animated every object in nature, and almost every conception of the human mind, should have omitted this subject. I do not recollect that a single ancient poet or orator has furnished a full length portrait of Death, or a high wrought phillippic against the monster. It is very remarkable that a similar omission should be found in the sacred writers. The worst thing that is said of Death in the Scriptures is that he is an enemy with a sting; whom, however, the pious man shall eventually subdue and destroy. But when we get among Christian poets and orators, matters are entirely changed. On the subject of Death, they vie with each other in the creation of hideous forms, which they are very careful to accoutre in the most formidable weapons of destruction. Skeletons, scythes, arrows, darts, hour-glasses, are all put into requisition. The moral attributes of the fiend, however, are by far the worst thing about him; a tyrant fell and bloody—an insatiate archer, pursuing his game, not for the worth of the quarry, but the pleasure of killing it—a monster incapable of being intimidated by power, or bribed with gold, or awed by virtue, or charmed with youth or beauty—in short, an undisguised object of the legitimate hatred and execration of mankind. All this may be poetry or eloquence; but is it common sense? The heathen philosopher acted much more philosophically, who, in a paroxysm of grief for the loss of a beloved daughter, instead of wasting his eloquence in the abuse of death, boldly exclaimed *Odi Deos*. Pennant informs us, in his Arctic Zoology, that a similar strain of thinking prevails among the savages of Kamschatka, who, probably in this in-

stance alone, coincide in opinion with their betters: 'In regard to their Deity,' says he, 'they are perfect minute philophosers. They find fault with his dispensations; blaspheme and reproach him with having made too many mountains, precipices, shoals and cataracts; with forming storms and rains; and when they are descending into the winter from their barren rocks, they load him with imprecations for the fatigues they undergo.'

"Death comes forward and claims the privilege of being heard in self-defence. But if any thing in the following lines should appear inclusive, or unworthy of so august a cause, let the blame be cast on the muse, who is the reporter; and who, like other reporters, may, from inattention or oscitancy, mix some of her own inferior thoughts with the cogent arguments of a grave pleading. One thing I dare assert, in the most unqualified terms, that before a court, too wise for deception, and too upright for partiality, Death has satisfactorily proved that he is no usurper, tyrant, nor murderer; but a legitimate and upright sovereign, who, with all his alleged severity, has displayed more instances of forbearance and patience than any earthly sovereign ever thought of. At all events, it is expected that they who live by his reprieve, will not slander the government to whose bounty they owe their existence."

To this poem succeeds "Death's Defence of his Character," in lines the great part of which are truly poetical. The introduction is the least estimable portion of it; but from the entrance of death into the chamber of the afflicted mother, the whole, with the exception of the address "Madam," and the word "bangs," is exquisitely beautiful. It derogates from the dignity of the personage introduced to make him bow and scrape, and say, *Madam*, like a French dancing master. Death uses no civilities, and passes no compliments. It would have been more consistent with his character to have said,

"Mortal, did I into your world intrude?"

The Doctor intended to make Death speak like some piqued husband, who while he uses the language of respect, intends by *madam* some reproach. We will no longer detain the reader from his mental collation.

"Thou ruthless tyrant, cruel and accursed;
Of blood stained monsters thou the very worst!
Two girls before—and now my remnant joy,
My cherub, idol—O my darling boy,
Those lips are pale, they're cold: that clear blue eye
Is closed; no hovering smile, and no reply:

My innocent no more draws vital breath,
A babe of clay—accursed be cruel Death,
That fiend infernal, whose relentless rage
No charm can soothe, no sacrifice assuage:
Our world's dread sovereign, havock his delight,
He roams the earth our fairest flowers to blight.
Babes of a span, and heroes of the field,
Matrons and maids, and youth and age must yield.
His maw ingulphing millions in an hour,
That maw insatiate craves its millions more:
Our cries, and shrieks, and groans his sole delight;
And blood and tears regale his appetite.

“So spoke the mother bending o'er the corse.
The doors flew open with appalling force,
And in a spectre stalked, whose horrid stride
Spoke mingled justice, majesty and pride.
No muse can tell, no pencil's power can trace
The spectre's form, and size, and port, and grace.*

“I'm Death, he cries, by men traduced so long;
By orators reviled, lampooned in song.
Usurper—tyrant—cruel monster—so
The studied lie and endless slander go:
And beardless boys, and the experienced sage,
And blooming maids, and dames stooped down with age,
And every mortal sinner drawing breath,
Must launch a thunderbolt of rage at Death.
But heaven permits, and therefore I'll reply,
And silence this unfounded calumny.

“*Madam*, did I into your world intrude?
I scorn a thought so mean, an act so rude.
You choose me for your Prince, you call me in:
I got this sceptre from the hands of sin.
Elected king, without dissenting voice,
I reign the lawful sovereign of your choice.
Nor say that I, like your perfidious race,
Assumed a smooth hypocrisy of face;
Smiled and caressed you, vowed that only you
I loved, and to your interest would prove true;
And were it not for love of you alone,
I ne'er should brook the bondage of a throne.
I never loved you, nor professed to love
Aught in the earth below or heaven above.
Death scorns deception. Yes, ye knew me well;
The tale was told as plain as heaven could tell.

* “It stood still, but I could not discern the form thereof” *Job*.

Ye knew me wrathful; but ye knew me just,
 Stern in my purpose, stedfast to my trust.
 Ye chose me: and the sceptre which I gained
 So fairly, shall as firmly be maintained:
 Nor men on earth, nor angel damned or blessed,
 From my strong grasp this sceptre e'er shall wrest.
 Your plots and treasons with contempt I see:
 Omnipotence alone can cope with me.

" *I'm called a tyrant.* Foul, detested name;
 Hateful to God and man, to Death the same!
 But prove the charge before the eternal throne,
 And I'll resign my sceptre and my crown.
 What right have I invaded? and what wrong
 Inflicted in a regimen so long?
 Convict my conduct of a single flaw:
 Produce one act unsanctioned by the law.
 Condemned rebels, vile and slanderous crew,
 You talk of justice! If she had her due,
 With this bright scythe (he showed the shining steel)
 I'd instant mow your myriads off the field;
 Earth should have peace on her primeval plan,
 And angels write the history of man.

" *You call me cruel.* O ye babes of love!
 In kindness rivalling the blessed above;
 Mercy's own offspring; pure benevolence
 Throbs in each pulse, and thrills in every sense;
 God's living image, o'er his earth ye move,
 And sway the sceptre of his boundless love;
 Creation smiles!—But I such deeds could tell,
 As would astound the foulest fiend in hell.
 Ye hypocrites, ye cruel barbarous brood,
 Whose tiger jaws from youth have dripped with blood,
 Hear truth for once in her simplicity,
 And dare to talk of cruelty to me.
 With pangs the mother bears her fruit unblessed,
 With her own hand destroys her babe unkind:
 Fraternal blood reeks on fraternal blade,
 The friend lies mangled, by his friend betrayed;
 And Oh! let angels shudder while they hear,
 There lies a murdered father on his bier.
 But petty villainies I scorn to scan,
 Behold the grand collected force of man:
 Look to yon plain where glittering thousands shine
 In column dense, or lengthened into line.
 There fiery steeds more fiery men control,
 On creaking wheels grim frowning cannons roll,

They open, close, advance, retreat, retire;
To view the scene sets Death's cold soul on fire.
What genius must o'er such a scene preside?
What tutored skill such mighty movements guide?
What science forge the implements of war?
What courage mount destruction's furious car?
But genius, science, hearts untaught to fear,
And all that constitutes the man, are there.
Soon shall that stream with blood impurpled flow,
To meet the sea's impurpled tide below.
These are your deeds! ye heartless bloody race,
Creation's scourge, and reason's foul disgrace.
But I am merciful, I spare you long:
Witness you withered, bald decrepit throng;
Who've stood the bangs of life for many a year,
Untouched as yet by my tremendous spear.

"It moves my anger, and provokes my spleen,
To mark the manners of these sons of men.
Assign them labour, and they sigh for ease;
Bid them repose; and toil alone can please;
Let Death withdraw, they court his dread embrace;
But shrink, like cowards, when he shows his face.
Tell me, did ye love life on that fair morn
Ere we two monsters Sin and Death were born;
When virgin nature bloomed divinely fair,
And earth was fanned with Eden's balmy air?
Bird, beast, and fish your high behest obeyed,
The sovereign sceptre of the world you swayed;
Heaven smiled delighted, earth enraptured smiled,
And hailed her glorious lord, heaven's high born child;
Life's orient beams illumed your upward way
To the blest mansions of eternal day.
Death was then but a name, in horrors drest,
You gave him being—Earth can tell the rest.

"Oh! if sincerity your bosom warmed,
If life immortal that false bosom charmed,
Could he, the Prince of life, who rules above,
Display unheeded all his bleeding love!
Around his throne while heaven's refulgent bow
Spreads its wide arch, and spans the earth below,
And thrice ten thousand seraphs on the wing,
Await his orders, and his praises sing;
His voice proclaims the meed of heavenly grace,
Eternal life to all your rebel race.
What sounds celestial burst upon the ear!
Ye sons of men, I bring salvation near!

Flee Death, seek life, obey the heavenly call,
 Come to my arms, and I will save you all;
 My wrath for past offences I'll forego;
 And wash your crimson guilt as white as snow;
 Pour on your souls the light of life divine,
 And round your brows immortal laurels twine.
 When earth shall melt in her predestined fire,
 The stars wax dim, and sun and moon expire,
 And nature's mighty frame to chaos hurled,
 Leave not a fragment of a ruined world;
 Secure from harm, indented with mine,
 Your life, your glory, and your bliss shall shine.

"O joyful news to man! let earth rebound,
 Hills skip for joy, and mountains dance around,
 Let vocal vallies high hosannahs sing,
 And nature, all in raptures, hail her king.
 He comes! he comes! to head, in bright array,
 His ransomed armies to the realms of day:
 Whilst I, far in your rear, in dismal form,
 Like the grim genius of the thickening storm,
 The grisly furies trooping in my train,
 Pale want, old age, disease, deapair and pain;
 Thunder the doom 'gainst lingering sloth decreed,
 Urge your retreat, and lash your lagging speed.
 Go, blind to truth! and call this tyranny.
 Vain mortals, ye blaspheme your God, not me.

"He said:—the astonished mother gazed around,
 No spectre could be seen, was heard no sound.
 With tranquil breast she kissed her babe of clay,
 And wiped one soft un murmuring tear away;
 Hearsed his remains, the slow procession led,
 Laid low her darling in his silent bed,
 And earthed him up; and standing o'er the grave,
 My God, she cries, hath taken what he gave;
 Blessed be his name. But to her latest breath
 No sound of censure passed her lips on Death."

We have taken the liberty to insert *that* in the 41st line; and to spell the author's word *bruik*, in the English style *brook*.

List of Late American Publications.

1. *The Duties and Dangers of Prosperity: A Sermon delivered in the Presbyterian Church in Gettysburg, on Thursday, the 20th of November, 1817, being a Day of Thanksgiving on account of the general Plenty and Prosperity, recommended by his Excellency Simon Snyder, Governor of Pennsylvania. By David M'Conaughy, A. M. Pastor of said congregation. Gettysburg: printed by Robert G. Harper, 1817. pp. 18. 8vo.*
2. *The Extent of the Missionary Field, a call for the increase of Missionary Labourers. A Sermon, preached August the 19th, 1817, before "the Middlebury College Charitable Society for educating indigent youth for the Gospel Ministry." By Alexander Proudfit, D. D. Middlebury, (Vt.) printed by Frederick P. Allen, 1817. pp. 32. 8vo.*
3. *A Sketch of the Life and Character of President Dwight, delivered as an Eulogium, in New-Haven, February 12th, 1817, before the Academic Body, of Yale College, composed by the Senatus Academicus, Faculty and Students. By Benjamin Silliman, Chem. Min. and Phar. Prof. New-Haven; published by Maltby, Goldsmith, and Co. 1817. pp. 47. 8vo.*
4. *Elements of the Jewish Faith, translated from the Hebrew of Rabbi S. I. Cohen. Published by H. Cohen, Richmond, Virginia, A. M. 5577. Wm. W. Gray, Printer, 1817. pp. 56. 8vo.*
5. *Comparative Views of the Controversy between the Calvinists and the Arminians. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. In 2 vols. Philadelphia, published by Moses Thomas, 1817. pp. 1048. 8vo.*
6. *The Theory of Moral Sentiments; or an Essay towards an Analysis of the Principles by which men naturally judge concerning the conduct and character, first of their neighbours, and afterwards of themselves. To which is added a Dissertation on the origin of languages. By Adam Smith, LL. D. F. R. S. Author of an Inquiry into the nature and causes of the wealth of nations. First American, from the twelfth Edinburgh edition. Philadelphia, published by Anthony Finley, 1817. p. 598. 8vo.*
7. *The Fiend of the Reformation Detected, Part I. By James Grad, D. D. Philadelphia, printed by W. Brown. 1817. p. 143. 8vo.*
8. *Remarks on the Refutation of Calvinism, by George Tomline, D. D. F. R. S. Lord Bishop of Lincoln, and Dean of*

- St. Paul's, London: By Thomas Scott, Rector of Aston Sanford, Bucks. In 2 vols. Philadelphia; published by W. W. Woodward, 1817. pp. 1014. 8vo.
9. A Series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy: by Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. New-York, published by Kirk and Mercein, 1817. pp. 275. 8vo.
10. A Historical Sketch of Opinions on the Atonement, interspersed with Biographical Notices of the leading Doctors, and Outlines of the Sections of the Church, from the Incarnation of Christ to the present time; with Translations from Francis Turretin on the Atonement. By the Rev. James R. Willson, A. M. Philadelphia, published by Edward Earle, 1817. pp. 351. 8vo.
11. The Migration of the Pilgrims and of their Posterity, considered in an Address, read before the New England Society of Philadelphia, on the 22d of December, 1817; by the Rev. Ezra Stiles Ely, A. M. One of their Chaplains. Published by the Society, at the office of the United States, Gazette. 1818. pp. 26. 8vo.
12. The Benignity of the Creator, and Man's Obligation to praise him. A Discourse delivered Nov. 20, 1817, assigned by the Governor of Pennsylvania as a day of public thanksgiving. By William Neill, D. D. Pastor of the sixth Presbyterian church in the city of Philadelphia. Printed and published by John W. Scott, 1817. pp. 19. 8vo.
13. The Body of Christ: a Series of Essays on the Scriptural Doctrine of Federal Representation. Corrected, enlarged and concluded, &c. By James M'Chord. Lexington, (Ky.) Published by Thomas T. Skillman. pp. 264. 12mo.
14. Institutes of the Christian Religion: by John Calvin, translated from the original Latin, and collated with the author's last edition in French, by John Allen. Philadelphia: published by Philip H. Nicklin, in 3 vols. 8vo.

THE
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VOL. I.

FOR APRIL, 1818.

No. II.

ARTICLE I.—1. *A Pastoral Letter of the Synod of Philadelphia, to the Presbyteries and Churches under their care; dated Lancaster, Sept. 20, 1816. Printed in the Freeman's Journal, and other papers.*

2.—*A Vindication of the late Pastoral Letter of the Synod of Philadelphia, &c. Philadelphia, Oct. 1816. 12mo.*

3.—*Extracts from the minutes of the General Assembly of the Presbyterian Church in the United States of America, for May, 1817. Printed by T. & W. Bradford. 8vo.*

IT was our design never to devote a page to the subject of the Pastoral Letter of the Synod of Philadelphia; but circumstances have produced a change in our purposes. A short time since a friend presented to us a number of "The Register," printed in Knoxville in Tennessee, which contains an "*extract of a letter from a friend in Philadelphia to a friend in Tennessee, dated May 27th, 1817,*" and which seems calculated to misinform the friends of orthodoxy in the west, while it misrepresents both the Synod and the General Assembly. Who the writer of this letter is we know not, but he would evidently be thought to be a minister of the Presbytery of Philadelphia, from the assertion, that "our Presbytery" contains *twenty four* members, and that "there were but three of US at that meeting." We cannot think, nevertheless, that this letter came from any minister of the Synod, because it says "there were some things in the Synod's book," meaning a resolution, "of

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which many of us knew nothing until this meeting of the assembly." Now this synodical resolution was sent down to the Presbytery of Philadelphia, was received by the same, at a meeting in Frankford; and was by a resolution entered upon the records of the Presbytery. It was read several times publicly, and in the presence of the only four ministers then belonging to the Presbytery, who had ever been suspected of any predilection for Hopkinsianism. No one of them, therefore, could have written the letter without a wilful departure from the truth. It must have been, we imagine, some *elder*, who ever drags Dagon into his speeches; and if he calls himself a member of the Presbytery because he is an elder, he ought to have known, that, at the time of his writing, the Presbytery of Philadelphia consisted of twenty-four ordained Pastors, with at least as many ruling Elders. The letter insinuates that had the Synod been well attended by the members of the Presbytery of Philadelphia the Synodical Letter would not have been issued; but this is evidently an erroneous idea, because the Presbytery never has contained, at any one time, more than three ministers, who have not cordially denounced the peculiar tenets of the Hopkinsians. Let us however copy, and so preserve, the words of this anonymous letter-writer, as a specimen of the erroneous statements which have been industriously circulated against the reverend Synod. He observes,

"The General Assembly rose on yesterday. We had a very large, interesting, and harmonious meeting. There never was [were] such glorious things spoken of Zion before by the members of this Assembly. The hand of the Lord was never more visibly seen in defending the cause of truth, in maintaining the peace of his glorious kingdom, than we have witnessed at the late meeting of the Assembly. The pastoral letter of the Synod of Philadelphia was not overlooked by the worthy members of the House. But there were some things in the Synod's book still more exceptionable than was in the letter, of which many of us knew nothing until this meeting of the Assembly. Although there are *twenty-four* members belonging to our Presbytery, yet there were but three of us at that meeting of the Synod, and Mr. Ely was one of them. A resolution was passed that

all the ministers belonging to the Synod who had embraced any of the Hopkinsian sentiments should be called to account. The glorious standard of the cross of Christ was erected on the floor of the General Assembly; those called Hopkinsians on one side, and their opposers on the other. O my dear sir, many of us, at this time, trembled for the peace of the Church; but determined not to let the letter and Synod book pass uncondemned. The book was referred to a committee. The names of whom I do not now remember, except Dr. Miller. After some days he brought in and read the report of that wise and honorable committee, on which the peace of the whole church seemed to rest for some days. The report went to condemn the letter and the resolution relating to Hopkinsianism. A few of those who had drawn the sword, were called upon by our worthy Moderator Dr. C. to defend the proceedings of the Synod of Philadelphia. They were given to know by the Hopkinsians belonging to the Synod, that they must not agitate the subject: so there was but one of two things to which they could resort. Either let their opposition die a natural death without throwing one shaft; or define what they meant by *Hopkinsian error*. After a few faint struggles this Dagon fell dead before the ark of truth, and I believe, all the members of the assembly rejoice at his death, and attended his funeral with emotions of pleasure, except, five who protested. O but God is good to Zion."

The committee, of which Dr. Miller was chairman, consisted of one, or at most two persons, beside himself; and if any one can believe, that *for some days the peace of the whole church depended on that wise and honorable committee*, instead of the great head of the church, he must be a pattern of credulity. But when did "the Hopkinsians belonging to the Synod," *give the defenders of the Synodical Letter to know, that they must not agitate the subject?* Who are these Hopkinsians? We never knew that any ministers of our Presbytery except the Rev. Nathaniel Reeves, and our brother, the Rev. John Gloucester, a gentleman of colour, were willing to be thought Hopkinsians; and we are sure that they could never have intimidated the eloquent and bold defenders of the Synod. Mr. Gloucester we admit may have all the Hopkinsianism that the Rev. Gideon Blackburn, his teacher, was able to instil into him; but he is too modest and sensible to have given the Rev. Samuel Martin, and

the Rev. John E. Latta; to know, that they might not do whatever they deemed best; and as for brother Reeves, he is a good-tempered little man, that no one ever feared. What credit is due to the writer who, after the General Assembly had risen, could intimate that *only five* members protested, will be known from the protests which are on the records of that Judicatory. As to the condemnation too, our readers shall have the means of forming a judgment for themselves, from the documents of which we shall furnish either accurate copies, or extracts. The only parts of the Synodical Letter which have excited the animadversions of the writer of the printed "Vindication," which is evidently the work of some Socinian enemy to all creeds; of "The Triangle;" and of the General Assembly, here follow.

"The Synod, assembled in Lancaster at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the saints; and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies; which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

"The Synod desire to cherish a stronger regard for the truth as it is in Jesus than they find at present subsisting among themselves; and because they are not ignorant of the disposition of many good men to cry 'Peace,' where there should be no peace, and, 'there is no danger,' in cases in which God commands us to avoid the appearance of evil; they would affectionately exhort each Presbytery under their care, to be strict in the examination of candidates for licensure or ordination, upon the subject of those delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

"May the time never come, in which our ecclesiastical courts shall determine, that Hopkinsianism and the doctrines of our Confession of Faith are the same thing; or that men are less exposed now, than in the days of the apostles, to the danger of perverting the right ways of the Lord.

"The Synod would exhort particularly all the elders of the Churches to beware of those, who have made such pretended

discoveries in Christian theology as require an abandonment of the 'form of sound words,' contained in our excellent Confession and the Holy Scriptures.

"In some portions of our Synodical bounds exertions have been made, but with little effect, to propagate the doctrine of universal salvation. We rejoice that the shafts of Satan should fall ineffectual from the shield of Jesus; and we desire all persons under our care to present this shield, by maintaining and diffusing assiduously the sentiments of the Word of God, in opposition to every damning error.

"Three or four of our Churches have experienced what is commonly called a revival of religion; and to them accessions of communicants have been numerous: but in many other congregations a gradual but almost constant multiplication of the professed friends of Zion reminds us, that if the thunder-storm in Summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs, and makes glad the harvest of the husbandman. For the many, who are united in a short time; and for the many, who are gradually gathered to Christ, not by *the great and strong wind* that rends the mountains, nor by *the earthquake*, but by the *still small voice*, which *cometh not with observation*, we would give our Redeemer thanks; and desire the Churches to bless him, no less for the daily dew, than the latter, and the early rain.

"We know of but one antitrinitarian synagogue in all our borders; and that there may never be another, we pray you, brethren, repeatedly to declare the truth, that the only true God in existence, is the Father, the Son, and the Holy Ghost; the God who is in Christ Jesus, reconciling the world to himself."

The last of these paragraphs stirs all the gall in the author of the "Vindication;" and so he spits it out against our Confession, and all who cannot think Doctors Price, Lardner and Hopkins, and Messrs. Wesley and Winchester," sound theologians, that might with propriety be received by our Presbyteries. We wish he had not found co-workers in opposition more respectable and orthodox than himself. Universalists and Socinians we could not expect to be pleased; but the Synod had a right to expect that Calvinists would not attempt to weaken their hands: and it was but reasonable too, that all sects and parties should have been willing that the Synod should prescribe their own terms of membership

in their own body. The Synod of Philadelphia was in peace, and desirous of guarding her future welfare. The Synod of New-York, we knew had become divided by the introduction of many members who could not adopt our Confession of Faith, without qualifying some parts of it; and we knew too, that a majority of the Presbytery of New-York had become something more, or less, than Calvinists, greatly to the annoyance of that Christian city. We were desirous, therefore, of closing the door against contention in season; and while we decided nothing concerning the piety and future salvation of Arians, Socinians, Arminians, Hopkinsians and Universalists, we directed the Presbyteries under our care to be more than commonly cautious in excluding all such applicants for admission, from their respective ecclesiastical bodies. We did not even proceed so far as to advise the exclusion of these persons from the communion of the Lord's table; for we believe a man may hold a damning error; that is, an error which is calculated to destroy men; and not be himself in every instance damned by it: we think that an Arian, an Arminian, a Hopkinsian and a Universalist may give us reason to suppose that he is a renewed man: but we are confident that no errorist of either kind ought to be an Elder or a Pastor in the Presbyterian church. But the Hopkinsians wish a name and place among us, notwithstanding their difference in doctrine from us, upon five or six very important points, at least, and this raises all the cry of bigotry and persecution against the Synod.

The heaviest charge which has been adduced against the Pastoral Letter of the Synod is, that it discountsenances revivals of religion. Never was a more unfounded charge brought against any public document. We have quoted all which the Synod has said on this subject; and we ask the reader, what is said unfriendly to revivals of religion? At the last General Assembly the Rev. Dr. Alexander of the Theological Seminary said, that there had lately been among the students of that institution *what might in strict propriety be called a revival of religion*, because all were before hopefully pious,

and God had made *his grace* LIVE AGAIN in their hearts, with augmented energy. The Synod appear to have entertained similar views of a revival; but they call upon their churches to rejoice in all that the Redeemer performs by the Spirit, whether he calls men into the church in great numbers at a time, or makes gradual, but continued accessions. The Synod desire the churches to bless God for all his gracious operations, whether they be properly or improperly called revivals; whether they are manifested in places that have previously experienced them, or among those tribes of men who have never before been visited by the Sanctifier. The Synod thought, and justly too, that there are revivals which are little considered by many, that as truly deserve the name as those which are published abroad with too much confident boasting. We will give an instance or two, by way of explanation. In the space of nearly two years, about two hundred communicants may have been added to the church under the care of the Rev. James Patterson, of the Northern Liberties; the greater part of these were added at two communion seasons; and blessed be God, it is a revival. It is published too, from one end of the union to the other. Now in nearly two years, about two hundred communicants have been joined to the Third Presbyterian Church in Philadelphia; and blessed be God, it is a revival too; but it makes no noise in the public papers, and many good ministers think it no revival at all; whereas they ought, says the Synod, to be as grateful to the Holy Ghost, for this last revival as the first, even while it is true that forty have not been added to the church at any one communion season. In like manner, a considerable number are joined to the Brick Church, under the care of the Rev. Mr. Spring, and "a revival! a revival!" is echoed from Georgia to Maine. Within a given time, say of two years, as many communicants, to say the least, are gathered into the church under the care of Dr. Romeyn; and as many more to the church over which the Rev. Mr. M'Clelland presides; but because these last churches are not enlarged very greatly at any one communion sea-

son, nothing is said about a revival of religion, and very few, out of the bounds of those congregations, thank God for it.

The Synod were aware of the propensity of most men to resound the praises of some unusual work of the Lord, while they wholly overlook his more gradual, but upon the whole, more extensive visitations of grace. Do they therefore, speak disrespectfully of revivals? God forbid! They laud all genuine revivals, and lament that many, who are ready to censure the Synod, should appear to be incapable of discerning some of them, because they come not with much observation. No candid man, of good apprehension, who is a judge of the English language, can make out any insinuation against revivals from the letter, without doing violence to it. The writer of that instrument declares, that the sentiments which have now been expressed, induced him to use the phraseology which was adopted on this subject by the Synod.

But do not the members of the General Assembly understand this language otherwise? Let that body speak for itself. We cannot find in the printed "Extracts from the Minutes," any thing on this subject; and we have introduced them to notice in this article, principally for the purpose of saying, that they ought to be full and complete on all doctrinal subjects which come before the Assembly. It would be well for the churches if the minutes were published, as they are found on record, without any omission; but if we must have *extracts*, leave out long lists of contributions, committees, and missionaries; yes, and leave out the list of members present, the publication of which can do little good, but excites vanity and ambition; rather than omit the publication of decisions on matters of faith and discipline. We attribute no blame to the committee for selecting extracts, for they followed the fashion, and designed to execute the will of their constituents: but if the Assembly would order the publication of all their proceedings, they would, in a short time, be much more dignified, than they sometimes have been; and the

churches would be better satisfied with this high judicatory.

Our readers may be assured of the accuracy of the following documents, which are contained in the records of the General Assembly, although not found in the printed extracts for the last year.

In the General Assembly, May 24th, 1817, concerning the Records of the Synod of Philadelphia, it was,

“Resolved, that the said Records be approved to page 499, excepting certain parts of a Pastoral Letter, commencing in page 494, and a Resolution in page 493, which enjoins on the several presbyteries belonging to the Synod, to call to an account all such ministers as may be supposed to embrace any of the opinions usually called *Hopkinsian*.—On these parts of the Records, the Assembly would remark, that while they commend the zeal of the Synod, in endeavouring to promote a strict conformity to our public standards, a conformity which cannot but be viewed as of vital importance to the purity and prosperity of the church; the Assembly regret that zeal on this subject should be manifested in such a manner as to be offensive to other denominations of Christians; and especially to introduce a spirit of jealousy and suspicion against ministers in good standing, which is calculated to disturb the peace and harmony of our ecclesiastical judicatories.—And whereas a passage in the Pastoral Letter above referred to, appears capable of being construed as expressing an opinion unfavourable to revivals of religion, the Assembly would only observe, that they cannot believe that that venerable Synod could have intended to express such an opinion.”

In opposition to the foregoing *resolution* of the General Assembly the following *protests* were constitutionally entered; which will serve as the best commentary on the laudatory *remark* and *observation*, of that venerable body.

FIRST PROTEST.

“The subscribers feel themselves aggrieved by the resolution of the General Assembly, adopted on the 24th instant, relative to a resolution and Pastoral Letter entered on the 493d and 494th pages of the synodical records, and therefore claim as a right, that the following protest be entered on the minutes of the General Assembly. 1. We protest against the resolution of the Assembly, because it highly commends, and at the same time expresses regret at the zeal of the Synod for maintaining purity of doctrine within their bounds:

which inconsistency of conduct we think derogatory to the honour of the Assembly, and injurious to the cause of the Redeemer.—2. We protest against the resolution, because it would disparage our zeal for the truth, from the circumstance that it is displayed in a manner offensive to other denominations of Christians, than our own; which we think an unworthy consideration, unless those other denominations are sound in the faith, and free from the crime of taking offence at the gospel of Christ.—3. We protest against the Assembly's resolution, because it unjustly imputes to our synodical resolution and letter a tendency to introduce a spirit of jealousy and suspicion against ministers in good standing, which we deny to be their tendency, unless those ministers are in good standing, whose orthodoxy is publicly called in question.—4. We protest against the said resolution of the Assembly, because it imputes to our synodical proceedings, a tendency to disturb the peace and harmony of our ecclesiastical judicatories, whereas, in fact, the tendency of the same is to prevent the introduction of controversy, contention, and heresy into any of the presbyteries under the care of the Synod.—5. We protest against the said resolution, because in pleading a needless apology, for our expressions concerning revivals of religion, it insinuates the very insinuation which it pretends to counteract, that the Synod is opposed to revivals of religion: whereas the Synod has affectionately called upon the churches within their bounds to acknowledge, not less the saving influences of the Holy Ghost which are frequent and gradual, than those which are uncommon.—6. We protest against the said resolution of the Assembly, because it was due to Christian candour, and the dignity of the supreme judicatory of our church, when acting in the name, and professedly by the authority of Christ, that the synodical resolution and Pastoral Letter should either have been approved or disapproved in an unambiguous manner.—7. We protest against the resolution of the General Assembly, because we do not believe that the doctrines called Hopkinsian are innocent; or that they are so trivial as not to require the interference of the Synod, in the manner employed in their records to prevent their propagation. And because we believe that when the enemy cometh in like a flood, the supreme judicatory of the church ought to lift up a standard against him.—8. Finally, we protest against the resolution of the General Assembly, because it apparently contradicts the decisions of the Assembly, which condemned the Hopkinsian errors of the Rev. Messrs. Davis and Balch, as will fully appear from the minutes of the General Assembly."

Signed by, the Rev. Samuel Martin, the Rev. Francis A. Latta, the Rev. Thomas Hood, the Rev. John Hutchinson, the Rev. Thomas Holiday, the Rev. William A. Boyd; and Mr. Robert M'Cay, an elder.

SECOND PROTEST.

"We do solemnly protest against the said resolution for the reasons following: viz. 1. Because the said resolution is couched in terms so ambiguous that it is susceptible of receiving various constructions: and of being appealed to as authority, in support of very different opinions—thus, some suppose that the General Assembly have, in passing said resolution, supported in the main the principles of the Synod, and censured only the mode of expression adopted in the Pastoral Letter, and the resolution under review. Others suppose that the General Assembly have in fact, declared the errors, delusion and heresy of the Hopkinsian system to be consonant with the public standards of the Presbyterian church.—2. Because, after excepting to certain parts of the Pastoral Letter, which speak of *errors, delusions and heresies*, the said resolution takes exception to, and so far censures, a resolution of the Synod which speaks of the *errors of that system commonly called Hopkinsian*, as if the Synod designed to guard their churches against *merely opinions* held by Hopkinsians, even though held in common with the Synod.—3. Because the said resolution APPEARS to assume the fact, that the *distinguishing* doctrines of the Hopkinsian system are either consonant with our public standards, or are of so trivial a nature that their departure from strict conformity ought not to be regarded as matters of conscience; whereas we suppose them to be essentially contrary to sound, orthodox doctrines, and consequently the preaching of them to be a violation of ordination vows.—4. Because the Synod possessing the power, according to our form of government, '*to make such regulations for the benefit of the whole body, and of the Presbyteries and Churches under their care, as shall be agreeable to the word of God and not contradictory to the decisions of the General Assembly,*' have been censured by the passage of the said resolution for exercising that power, in taking measures to promote the common advantage of those committed to their care, in perfect consonance with the word of God, and with the decisions of the General Assembly, as recorded in volume I. page 175 and 176, in regard to the errors of the Rev. Hezekiah Balch.—5. Because in expressing the regret of the Assembly that zeal on the subject under consideration, has been manifested in such a manner as to be offensive to other

denominations of Christians, the said resolution does, in effect, go to restrain our ecclesiastical judicatories from expressing the doctrines of our public standards, in so far as those doctrines do not accord with those of other denominations.—6. Because the resolution unjustly charges the Synod with introducing a spirit of jealousy and suspicion against ministers in good standing, and thus with proceeding in a manner calculated to disturb the peace and harmony of ecclesiastical judicatories; whereas the real design of the Synod was to repel the assaults of *error, delusion and heresy*: and the true tendency of their proceedings *was*, by cutting off the occasion of collision of sentiments, to maintain the peace and harmony of their churches.—7. Because the Synod, in their Pastoral Letter, does not *even seem* to be unfavourable to revivals of religion: and because the said resolution does, therefore, *seem* to countenance an unfounded suspicion, on this subject, by noticing an apparent capability of its being construed as expressing an opinion unfavourable to revivals of religion.”

Signed by, the Rev. James Snodgrass, the Rev. John E. Latta, the Rev. Alexander Boyd, the Rev. Robert F. N. Smith, and Mr. John M. Kissick, an elder.

Instead of *five* Protestants there were *ten* ministers, and two elders; so little credit is due to the writer of the letter to the Hopkinsian of the West. When Dr. Miller reported the resolution which was adopted by the Assembly, he said, that if the report which he had prepared were calculated to approve of one of the peculiar tenets of Hopkinsianism, which he cordially detested, he would hold up both hands against its adoption: and surely Dr. Miller ought to be a judge of the meaning of his own language. A writer in “the American Centinel,” for June 21st, 1817, states, that two members of the Assembly who signed neither of the foregoing documents, prepared a protest for themselves, which they signed, and exhibited to many; and that after the adoption of the approving and condemning resolution, the Rev. Dr. Samuel Blatchford, and the Rev. Mr. Chester moved for a reconsideration of it, that the last paragraph respecting revivals might be expunged. Their motion did not prevail.

It has been said, and published too, that the Synod

were trepanned into the adoption of their famous Resolution and Pastoral Letter. Our readers will judge of the truth of such assertions as this, from the fact, that at the next meeting of the Synod, which was held in Harrisburgh in October, 1817, it was "Resolved that the Synod still approve the sentiments of their Pastoral Letter of last year, utterly disclaiming the opinion, which appears to have prevailed of its containing any thing unfriendly to revivals of religion, inasmuch as these are the objects of their most ardent desires and supplications." It was also "resolved that the Synod will continue to resist every encroachment of error, by all constitutional means:"—and "that the Presbyteries under the care of this Synod be enjoined to be careful in their admission and examination of candidates for the gospel ministry." These resolutions were adopted in the absence of the conductor of this Review, to whom more credit has been given for the firm stand which the Synod have made against error, than he deserves. The reverend Synod of Philadelphia is a firm, and for the most part unanimous body, that consists of more members than are ordinarily present at the General Assembly: so that, when their delegates are not permitted to vote, as in all cases relating to themselves, nearly one third of the Assembly has no influence on a decision. This will account for several decisions in that judicatory.

The protests have alluded to the proceedings of the General Assembly in two instances of trial for heresy. This supreme court of the church acted boldly and and nobly in the case of the Rev. William C. Davis, and the Rev. Hezekiah Balch. The errors of the first of these gentlemen were not principally of the Hopkinsian school, but of a new character. Mr. Davis did, however, teach, that the nature of things, and not the will of God, is the standard of right and wrong; that God himself is as firmly bound in duty (not obedience) to his creatures, as his creatures are bound in duty or obedience to him; and that God cannot justly condemn any man for not doing that which he has lost his ability to perform; which are Hopkinsian tenets, and which the

Assembly condemned as calculated to mislead, and as erroneous. The errors of Mr. Balch were almost exclusively Hopkinsian, and came directly from his preceptor, Dr. Emmons. In relation to these we shall give some extracts from the minutes of the Assembly. Upon the first article of Mr. Balch's creed it was decided,

"That Mr. B. is erroneous in making disinterested benevolence the only definition of holiness, or true religion; because this may perplex the minds of those not accustomed to abstract speculations—is questionable in itself,—and may convey the idea, that an absolute God, or a God out of Christ, is the object of the highest affection to the renewed mind.

"Upon the second article they remark,—That Mr. B. has confounded self-love with selfishness, in an abstract speculation calculated to puzzle plain Christians, and lead to unprofitable disputes.

"Upon the third article they remark,—That the transferring of personal sin or righteousness, has never been held by Calvinistic divines, nor by any person in our church, as far as is known to us; and therefore, that Mr. B.'s observations on that subject appear to be either nugatory, or calculated to mislead. But with regard to his doctrine of original sin, it is to be observed, that he is erroneous in representing personal corruption as not derived from Adam; making Adam's sin to be imputed to his posterity in consequence of a corrupt nature *already possessed*, and derived from we know not what; thus, in effect, setting aside the idea of Adam's being the federal head, or representative, of his descendants, and the whole doctrine of the covenant of works.

"It is also manifest that Mr. B. is greatly erroneous in asserting, that the formal cause of a believer's justification is the imputation of the *fruits and effects* of Christ's righteousness, and not that *righteousness itself*; because righteousness, and that alone, is the formal demand of the law, and consequently the sinner's violation of the divine law, can be pardoned only in VIRTUE of the Redeemer's perfect righteousness being imputed to him, and reckoned as his. It is also not true that the *benefits* of Christ's righteousness are, with strict propriety, said to be *imputed* at all; as these benefits *flow to*, and are *possessed by*, the believer, as a *consequence* of his justification, and having an interest in the infinite merits of the Saviour.

"With regard to the twelfth article, it is remarked, that his observation upon love, as exercised by the human race, so far

as it may be applicable to a state of infancy, is unintelligible; and that though a distinction may be made between regeneration and conversion, yet the terms in which the article is expressed, are exceptionable, as they seem to discourage the use of the means of grace.

"With regard to the thirteenth article, it is remarked, that in making repentance and faith to proceed wholly from love or charity, Mr. B. has expressed an opinion unnecessary and improper."

"In regard to the subject of indecent language, alleged to have been used in the pulpit by Mr. B. it is remarked, that, if he was not misunderstood by the witnesses, he has notwithstanding declared such a deep and suitable abhorrence of all such language in public discourse, as renders it unnecessary to take any further notice of it.

"On the whole, your committee recommend that Mr. B. be required to acknowledge before the Assembly that he was wrong in the publication of his creed; that in the particulars specified above, he renounce the errors therein pointed out; that he engage to teach nothing hereafter of a similar nature; that the Moderator admonish him of the divisions, disorder, trouble, and inconvenience, which he has occasioned to the church, and its judicatories, by his imprudent and unwarrantable conduct, and warn him against doing any thing in time to come that may tend to produce such serious and lamentable evils: That if Mr. B. submit to this, he be considered as in good standing with the church; and that the reference and queries of the Synod of the Carolinas be considered as fully answered by the adoption of these means.

"From this decision Mr. Langdon and Mr. Williams dissented. This decision was read to Mr. B. and he having requested time for further consideration, the indulgence was granted.

"On motion, Resolved, (two-thirds of the house consenting) to reconsider, in the decision on the case of Mr. B. these words, 'he renounce the errors therein pointed out.' It was moved that these words be stricken out of said decision. This motion was determined in the negative; and Mr. Irwin and Mr. Langdon asked and obtained leave to have their dissent from the opinion of the Assembly in this last vote, entered on the minutes.

"Mr. B. appeared before the General Assembly, and made the following declaration, viz. 'I do fully acknowledge that I was wrong in publishing my creed. I do solemnly declare, however, as in the presence of my final Judge, that I never did entertain the ideas, nor intend to teach the doctrines, which

are pointed out as errors in the statement of the Assembly. But as I cannot so well judge as the Assembly what ideas my language actually conveys, and the Assembly declares that my language has conveyed these ideas and doctrines to their minds, I do cheerfully and fully renounce them as wrong and improper, and I do solemnly and sincerely engage, in reliance on divine grace, never hereafter to teach or preach what the Assembly have stated as erroneous. And I do finally and cheerfully submit myself to the admonition which the Assembly may see meet to give for my irregularities, which I acknowledge to deserve censure, and for which I am sincerely sorry.' Whereupon the Moderator gave Mr. B. the solemn admonition agreed to; and the Assembly declared themselves fully satisfied in the case of Mr. B. and that he is and ought to be considered as in good standing with the church: and the whole transaction was concluded with prayer."

The Rev. Messrs. Langdon and Williams were delegates from New England, so that Mr. Willson justly says in his "Historical Sketch," that "there was not one dissenting voice among the *Presbyterian* delegates to the General Assembly." We are sorry to learn, from the same respectable historian, that Mr. Balch having confessed his errors, continued to propagate them. If he had withdrawn from the *Presbyterian* connexion, in consequence of a conscientious rejection of some portion of our Confession, and had then laboured to convince men of the truth of his opinions, we should have commended his honesty, whatever we might have thought of his reasonings. Until we can "see eye to eye" upon the great doctrines of grace, and the fundamental principles of church government, there must be different sections of the visible church; and we wish the blessing of God upon every truth which may be inculcated by any of them; but confusion to their errors.

It is frequently asked, what is *Hopkinsian error*? If any would be informed, we refer them to the article of *Calvinism* in Miss Hannah Adams' last edition of her *View, or Dictionary of Religions*, which presents several of the prominent points of difference between Calvinists and those whom she denominates *Hopkinsian Calvinists*. We shall venture to give a brief sketch of a pretty

thorough Hopkinsian. He denies the imputation of Adam's sin to his posterity. He believes in the *total* depravity of man's will, through the immediate agency of God, but not in the *universal* depravity of all his mental and bodily faculties. He believes in common with the Arminians, that Christ made an atonement equally for all men of the human race, so that now God can pardon every sinner or no sinner, without any impeachment of his justice; but the atonement brings him under no covenant engagement to save any. He believes, however, in a particular redemption through sanctification, of all the subjects of the particular election. He deems *the heart* and *the will* synonymous, and thinks a sinner loves God by an act of the will. He affirms, that all holiness consists in disinterested love, and all sin in *self-love*, which he identifies with *selfishness*; and that neither holiness nor sin is predicable of any thing but the acts of the will. He believes that God is the efficient cause of every act of man's will; as much, and as strictly of his unholy as of his holy volitions; and yet, that fallen man has *natural ability to do* all that God requires. Regeneration he deems an instantaneous, irresistible, act of God, not performed in consequence of any covenant engagement about the atonement, but from mere sovereignty, by which God efficiently causes the first morally right operation of a sinner's will. Regeneration, he thinks, changes a man's will, and is effected not through any instrumental agency, by which God may be pleased to act, but through the physical energy of God's operation on that faculty without any means of grace. He believes the *benefit* of Christ's righteousness is enjoyed by the believer, but denies that *the righteousness itself is imputed to him*. After an elected person is regenerated, his moral actions, (that is, his acts of the will,) are either perfectly holy or perfectly sinful; and these continually alternate in exercise; the holy, upon the whole, becoming more frequent, until he finishes his course on earth. All the Christian graces are reducible to love; and that modification of love which is called repentance precedes that

which is called faith, in every renewed person. These are some of the peculiar tenets of a Hopkinsian; and while we wish grace, mercy and peace, to all who hold them, we nevertheless again wish, confusion to their errors.

ARTICLE II.—1. *The Body of Christ: a Series of Essays on the scriptural doctrine of Federal Representation.* By James M'Chord. Lexington, Kentucky, 1814. pp. 263, 12mo.

2.—*A Plea "for the Hope of Israel,"—for the Hope of all the World: delivered on an appeal before the General Synod of the Associate Reformed Church.* By James M'Chord. Philadelphia, 1817. pp. 85. 8vo.

3.—*The Fiend of the Reformation Detected. Part I. The Two Sophisms Detected, which have split the Reformers into Calvinists, Arminians, Redemptional Universalists, &c.* By James Gray, D. D. Philadelphia, 1817. pp. 141. 8vo.

THE REV. James M'Chord received his theological education in New-York, under the care of Dr. Mason. He was thought a promising young man, of respectable talents; but his self-confidence, and fondness for theorizing, were rather conspicuous; so that his teacher both caressed and curbed him. Had he continued to associate with men of superior mind, for whom he entertained high respect, he would most probably have relinquished those peculiar sentiments which now constitute his distinction, soon after he broached them. His lot, however, was cast in "The Associate Reformed Presbytery of Kentucky," among clergymen, for whose abilities he seems to have entertained too unfavourable an opinion; and whom he must have concluded he was destined to enlighten. He adopted a theory, and published it. His brethren deemed his book heretical, and founded upon it a libel, containing *nineteen* distinct charges of error, on which he was convicted; and for adherence to which the Presbytery suspended him from the office of the ministry. From their sentence he appealed to the General Synod of the Associate Reformed Church. According to the constitution of this church,

and the dictates of common sense, an appeal stays the execution of a sentence pronounced in the inferior ecclesiastical court, until the body appealed to shall have confirmed it. *Asso. Ref. Church Gov. book ii. ch. x. sec. 10.* Mr. M'Chord of course continued in ministerial labour until the meeting of Synod, in May, 1816, at which time "his cause was to have been heard; but an indisposition of such a nature as prevented his attendance, and another ground perfectly satisfactory to the Synod, were pleaded by him as reasons of delay. He therefore, persisted in demanding a hearing; and requested that matters might remain as they were, till such hearing could be had." The Synod referred the matter to a committee, who reported *a resolution*, that a final decision on the proceedings of the Presbytery of Kentucky, in the case of the Rev. James M'Chord, be deferred until the meeting of Synod in 1817; and *an order*, that in the meanwhile Mr. M'Chord submit to its decision by abstaining from the exercise of his ministry. In the preamble to this resolution and order, the committee state, that Mr. M'Chord's book denies "the personal representation of the elect by the Mediator, either in the covenant of grace, or in the fulfilment of that covenant by his obedience and sacrifice." The report of the committee was unanimously adopted. Of this act of the Synod Mr. M'Chord complains loudly, and with sufficient cause. We respect the Synod; but feel constrained to approve the remonstrance of an injured young man, who says, "Thus the cause was actually judged without hearing the appellant. And not only did the Synod declare their opinion in relation to the matters in controversy; but also passed sentence in conformity with that opinion; at the same time admitting his right to be heard, and agreeing (constructively at least) that the act of Providence by which he was prevented from attending, was a good and sufficient apology for his absence. The most that any court had a right to do,——was to enjoin silence on the points at issue, till the cause should have been heard. With such an injunction the appellant would have cheerfully complied. He

has proved that he would have done so, by the fact of his submitting to the sentence they did inflict; unjust and oppressive as it was, and irregularly and unconstitutionally as it had been passed." Plea, p. 84.

In May, 1817, Mr. M'Chord appeared before the Synod, and in defence of himself offered, in substance, *The Plea, for the Hope of Israel*. After the Presbytery and the appellant had been heard, the Synod appointed a committee to consider and report on a decision to be made by their reverend body. "On due deliberation," that committee reported a resolution, "that so much of the libel presented by the Presbytery of Kentucky against the Rev. James M'Chord, as goes to charge him with denying that any are represented in Adam, who are not united to him by natural generation, thereby making representation consequent to natural generation; and so much of the libel as charges him with denying that any are represented in Christ, in the covenant of grace, until they are united to Christ in regeneration, thereby making representation in Christ consequent to regeneration, is relevant and true." This report was adopted by the Synod; and then Mr. M'Chord protested against the legality of their proceedings, and declined their future jurisdiction. With all due respect for the highest judicatory of the Associate Reformed Church, we must think their proceedings contrary to their own constitution, which ordains, that if "an appeal from a definitive sentence be sustained, the judicatory appealed to shall try the libel, as though it had been originally ordered by themselves." Ch. Gov. Book ii. ch. x. sec. 9. They should have decided on the relevancy of each article, or count, in the libel; and then should have tried the truth of each count decided to be relevant. The question concerning the relevancy of any charge amounts to this; is the crime or error charged in the libel of such a nature as to require judicial censure, suspension, or deposition, if it be proved? Had the Synod pursued this course, they would undoubtedly have determined that several of the charges were not relevant; and probably an undue re-

luctance to wound the feelings of the members of the Presbytery of Kentucky, tempted the Synod to pursue the irregular course of constituting a judicial committee, to prejudge the cause for them: and to resolve *that* so much of the libel, without specifying which charges, as relates to the representative character of Adam and Christ, is relevant and true. The Synod were placed in unpleasant circumstances; for had they judged the alleged crime of favouring free communion among all visible Christians, to be nothing worthy of ecclesiastical penalties, the Presbytery of Kentucky would have probably *come out* from the Synod, that they might not be chargeable with touching *an unclean thing*. Had the Synod judged it to be no heinous affair to teach, "that the Church ought to make and use new songs in the praise of God, as her circumstances require," their brethren who had condemned Mr. M'Chord for *this licentious doctrine* among other things, would have thought the glory and usefulness of their section of the Church to have departed. The Synod really were unwilling to sit in judgment on matters like these; and they evidently sought to avoid it, that they might prevent the rending of their little body. Their feelings we commend; but their judgment and even their policy in this transaction are questionable.

Too frequently the ecclesiastical courts in America temporize; and for fear of giving offence, by a strict adherence to their own constitutions and forms of process, bring themselves into inextricable difficulties. In general, it is a just observation, moreover, that our judiciaries are less dignified in their proceedings, than the lowest civil courts; because in Presbyteries, Synods, and the General Assembly, the judges frequently legislate for themselves on the occasion, instead of governing themselves by regulations already established and well understood; because the judges turn advocates and disputants, instead of simply giving their first and final judgment on the case at the same time; and because the business of a legislative and judicial assembly is carried on, with all the ardour of debate, which religion is cal-

culated to excite in men unaccustomed, from the elevation of the pulpit, to meet with contradiction.

In not a few instances we have known these ecclesiastical courts to avoid coming to decisions on points of order, from a disposition to keep the peace with every unenlightened Presbyterian; and subsequently we have found that these very points of order occur in some trial, and are debated, for days, without establishing any thing for the future, but a miserable precedent for an ecclesiastical contention on every emergency.

We have not given our opinion, that the Presbytery of Kentucky had no sufficient reason for suspending Mr. M'Chord; nor that the Synod were erroneous in affirming the act of suspension, in May, 1817; but we do declare, that the proceedings of the Synod in silencing him for one year, without having heard his reasons for appealing to them; in appointing a committee to transact business for which the court alone was competent; and in not deciding after due hearing of the parties, article by article, that the libel was or was not relevant and true, were contrary to sound policy, and the fundamental principles of Presbyterian church discipline. It would have been better to have displeased the Presbytery, by shocking their prejudices, than to have wronged a minister of the gospel, by proceeding informally to even a merited suspension.

After Mr. M'Chord handed in his declinature, the Synod proceeded to declare him in a state of suspension, we believe, for contumacy and heresy. Soon after this event he published his Plea in Philadelphia, and then returned to Lexington in Kentucky. While under the judicial sentence of the Associate Reformed Synod, he applied, if our information is correct, for admission, as a co-presbyter, to the West Lexington Presbytery, under the care of the General Assembly of the United States, and was received. Even should it be granted that he was wrongfully suspended, this reception of him, under his circumstances, would be a matter of regret. What does the West Lexington Presbytery virtually do, but sit in judgment on the Synod of a sis-

ter church; rejudge her judgments; reverse her decisions; and so far as possible, render discipline, in an acknowledged portion of the Church of Christ, a nullity? If the different sections of the Redeemer's kingdom treat each other in this way, it will experience worse divisions than it has hitherto had occasion to lament. One part or another of the visible Church might render void every act of discipline; and of course, there would be no government allowedly administered by Christ's authority. If the General Assembly and the particular church represented by that body deem it a duty to disown the Associate Reformed Church, then the conduct of the Presbytery which has received the suspended minister may be tolerated; and perhaps commended, by all who think that the church of which he was a member should be denounced.

We expect next to hear, that the West Lexington Presbytery have received the Rev. Horace Holley, late of Boston, and now President of Transylvania College, notwithstanding his avowed opposition to the doctrine, that Jesus Christ is God and man in one person, for ever. Mr. M'Chord and Mr. Holley are about equally clamorous and fierce for *liberality* in opposition to what each calls bigotry. It requires no more than the ordinary degree of prescience which God has given man, to predict too, since easy is the downward course of error, that Mr. M'Chord will either be speedily recovered from his theory, or will become a disciple of the Socinian president, which the Kentuckians have taken a great deal of pains to procure. The luxury and wealth of Kentucky, the partial prevalence of Hopkinsianism in that state, and the removal of several Bostonians to it, have prepared the way for the diffusion of a religion like that of Mr. Holley, to which we cannot wish success. We think it the curse of God, sent to Kentucky.

From Mr. M'Chord we pass to a consideration of his books. They are written in a swaggering style; and abound more in round assertions, clamorous challenges, and expressions of defiance, than in solid reasoning. He has more fire than discernment and discrimination. Yet

he gives us much reason to conclude that he is hopefully pious; and might do good as a minister of Christ, should he ever have the candour and magnanimity to detect and retract his errors. We observe in his writings many inaccuracies, and nothing very pleasing. Through the whole of the book entitled "the Body of Christ," he appears to think, that by his deep thought and unusual penetration, he has hit upon a new theory, which is to illuminate all the Western States; and in his Plea, he cannot think of regarding himself as a person who may be erroneous, but as one pleading for nothing less than the hope of Israel, and of all the world, against every other divine that ever lived and wrote. Owen and Mason, to be sure, are allowed to be great men, but their ken is nothing to his own; and before their eyes, the heavens, and the earth, come together, before they can see half way to his own sensible horizon.

In the first of his publications, he inculcates many sound doctrines concerning the unity of the visible church; the propriety of intercommunion with all visible saints, so far as it may be practicable; and the actual spiritual union of all the members of the invisible church to Jesus Christ, so that they become partakers of the divine nature, though the inhabitation and agency of the Holy Ghost. The things in which he coincides with the commonly received opinions of his Calvinistic brethren need not be considered by us; but it may be of some service to the church, and to those especially who have become almost, if not altogether such as he is, except in suspension, to exhibit and expose his unscriptural tenets. In doing this we shall have frequent occasion to refer to Dr. Gray's "Fiend of the Reformation Detected," a controversial work which may well be selected as a pattern of good humoured argumentation; and which contains not a few of as fine strains of eloquence as ever flowed from an uninspired pen; mingled with some erroneous doctrines, which as much need refutation, as any thing ever promulgated by the young theorist of Kentucky. From the scriptural passages in which Christ is represented as a Bridegroom,

and his people as the Bride, the Lamb's wife; in which he is compared to a vine or an olive tree, and they to the branches; or Jesus to the Head and his people to the members of a body; and from the prayer of the Mediator, that all believers may be "one in us," "as thou Father art in me, and I in thee," none can avoid concluding, says Mr. M'C. "*that the relation subsisting between the Head of the church and all the individual members, is something more real and intimate than a simple relationship created by law.*" *The Body, &c.* p. 17. The orthodox will admit, that there is a real relation subsisting between Christ and all renewed persons; which is frequently denominated, especially by the Eastern Divines, *a vital*, and by others *a spiritual union*; for by the agency of the Holy Ghost, through the great and precious promises of the gospel, they are made partakers of the divine nature; and are actuated, in all their holy operations, by the same spirit that was poured on the Mediator without measure. But will it follow from the fact of a vital, or spiritual union between Christ and all who are regenerated, that there is *NO OTHER relationship* subsisting between them? How can it be proved, from this *vital union*, which takes place in time, at the moment of the new birth, that no relation was previously established between them in the divine counsels; or in covenant between the Father and Son, which may be termed *a decretive covenant relation*? How can Mr. M'C. evince, that this decretive covenant relationship is not established upon strictly equitable, legal principles; and that it is not with propriety called a union in, or according to, law? He admits of the vital union; and seems to believe, while he does not positively assert, that there is no *eternal covenant union*, established by the counsels of peace between the Father and the Son. We ask with Dr. Gray, "why did he not professedly examine whether the Scriptures reveal an eternal covenant between the Father and the Son? Why does the whole amount of his reasoning go to the denial of such a transaction?" Fiend, p. 44. Had he done this, he would have avoided the erroneous conclusion, "that

upon this connexion," established in regeneration, "as founded in *fact*, all those relations are predicted which are said to exist in *law*, between the Redeemer and his people." *The Body*, p. 21. Dr. Gray in reply, has abundantly proved, that the Son of God was by divine counsel and covenant constituted a covenant head of all who were decretively given to him before the world was made. We shall not trouble ourselves in this place to do over again, what is well done in Section III. of *the Fiend Detected*; but simply quote a few of the most important passages of Scripture which evince a decretive, eternal covenant relation between Christ and the elect. "The Lord possessed me, (wisdom) in the beginning of his way, before his work of old. I was set up, (or, *anointed a covenant head*, as Dr. Gray correctly reads it,) from everlasting, from the beginning." "I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of the earth; and my delights were with the sons of men." Prov. viii. 22, 23; 30, 31. "God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us (in covenant) in Christ Jesus before the world began." 2 Tim. i. 9. "If his soul shall make a propitiatory sacrifice, he shall see a seed, which shall prolong their days, and the gracious purpose of Jehovah shall prosper in his hands. Of the travail of his soul he shall see (the fruit,) and be satisfied: by the knowledge of him shall my servant justify many; for the punishment of their iniquities he shall bear." Isaiah, liii. 10, 11. Lowth's translation. "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 1, 2. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." "My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that

I will not lye unto David. His seed shall endure for ever." Psalm lxxxix. 3, 34.

Having laboriously proved, that a real union takes place between Christ and his people, Mr. M'C. enters into a long enquiry about the *bond* of that union, which he concludes to be the Holy Spirit; and then he infers that there is no other bond of union between them, than the Spirit of Christ. "The Holy Ghost is the actual bond of union, and in the strict sense of the words, *exclusively* the bond of union by which the members become identified with the Head, and united to one another." The Body, p. 44. Hence he infers, that Christ becomes "a federal Head" to his people who are regenerated by the agency of the Holy Ghost, solely by regeneration, and that he was not the *federal head* of any elected person before the moment of his new birth. We admit that the Spirit of Christ is the great agent in bringing sinners into a *vital union* with Christ and one another; but by a *bond of union* must be intended *something which unites*, if it has any meaning; and therefore we conclude that any thing which binds an elect person to Christ in any sense, is a bond of union to him. Now, in the covenant relation which we have proved to exist, the covenant did bind those to Christ who were decreetively given to him; so that the covenant itself is the only bond of the eternal covenant union. A *bond*, of which Mr. M'C. appears to have some confused notion, *which is not the thing that binds*, is no bond. If the covenant between a bridegroom and his bride constitutes not the bond of the marriage union between them, nothing does. Besides, the word *federal* is an adjective, descriptive of something that relates to a league; and by a *federal head* must be intended either a head in a league, or a head constituted by a league, or covenant. We affirm, therefore, that it was by a league or covenant, and by that alone, that Christ became the *federal head* of all who were in the counsels of eternity given to him, "for an inheritance." He is therefore, contrary to the doctrine of Mr. M'C. at this very moment the federal head of all that shall ever be saved, whether born or unborn;

for the Lord calleth them all by their names. Yes, he is decretively the covenant head of every man that the Father hath covenanted to accept and save. We explain the expression of a *federal representation* to mean such an acting of one person for another, or for others, as he performs for them, in consequence of some covenant; and we affirm therefore, in consequence of the proof of an eternal covenant, and of the omniscience of the Son of God, afforded in the Bible, that Christ did as a *federal head*, federally represent, or act for, all them that shall ever be saved by his blood, when he obeyed and suffered in our world. We come in collision with Mr. M^cC. in this matter of course, for he observes,

“ It is an error to suppose that all who shall be at any time members or parts of a federal system, the development of which is progressive, are therefore recognized in the plan, or known in law as parts of that system from the commencement of its operations. Thus, in the case before us, it is not true that all the elect of God, or in other words all who shall be saved, were *individually* recognized as members of Jesus Christ, and as included under his federal representation, at the time when his obedience was yielded, or his atonement made. Neither is it true of any unconverted man at any given moment, although he be of the election of grace, and shall therefore finally be saved, that he is known in law as occupying any standing but that which is common to ‘ the world that lieth in wickedness.’ In other words, they who are in Christ, they who are called and justified and sanctified, these, *and these* only are recognized as under the representation of the surety: and neither the uncreated nor the unconverted man are in any sense included under the same representation, whatever may be the purposes of God concerning them as respects the future.” *The Body*, p. 173.

If the Mediator who said, “ Lo, I^{*} come, to do thy will, O God,” did consent to make “ his soul an offering for sin;” when the Father proposed that his soul should make a propitiatory sacrifice; if he consented to become a sin offering, that he might “ see of the travail of his soul;” and had perfect knowledge as an omniscient being, of all the individual persons who should constitute his seed, according to the divine purpose,

then he performed something for them as a head in the eternal covenant transaction, or was a federal representative of them, recognized as individuals appertaining to the elect whole. If in covenanting to undertake the work of saving all whom he shall save, he had respect to "the joy set before him," and that joy was a definite thing; if in performing the work of redemption he intended to fulfil his covenant engagements, and to save all that were fore-ordained to eternal life through him; then again he acted for them as a head, or representative in covenant; which we have shown to be a federal representative. He acted for the benefit of his people in rendering an active obedience to the moral law, which is but an expansion of the covenant of works; and in suffering the penalty of the violated law, so far as to bear all their sins. "He bare our sins;" and completed a righteousness which he brings near; and concerning which he has declared, "surely, shall one say, in the Lord have I righteousness," and "in the Lord shall all the seed of Israel be justified, and shall glory." Isaiah xlv. 25. and li. 1, 5, 7. Christ then, in the work of redemption obeyed and suffered for every one and all of his elected people; and if one who acts and suffers for another is a representative, and if one who represents another in consequence of some league, (*fœdus*), is a *federal representative*, then Christ in the work of redemption was the federal representative of all his people. If we are not ignorant of the meaning of common words, and of plain declarations of Scripture, we have now refuted the principal error of Mr. M'C.'s new system.

On this field, it is proper, to use one of Dr. Gray's expressions, *to put down another spectre*; and it is the master one of the Doctor's own conjuration. The Fiend of the Reformation which he thinks he has detected, is a double headed monster; a metaphysical, monstrous spectre, one head of which is, "that Adam's sin is imputed to men, BECAUSE *they descend from him by ordinary generation*;" and the other, "that Christ's righteousness is imputable to men, BECAUSE he *represented* them in the covenant of grace." *The Fiend*, &c.

p. 114. The Doctor has amputated the first head, with the sword of Goliath; and then would frighten us with the remaining head and body of doctrine to which it is attached. He aims unsuccessfully, we think, many of his most vigorous blows with his "naked broad sword" against it, and thinks he has dispatched it to the shades below. He then brings up, what we denominate GRAY'S SPECTRE; and although it is a formidable one, yet we expect to make it disappear, by touching "it with the wand of truth." It is the doctrine, "*That the imputability of Christ's righteousness does not depend in any manner, nor in any degree, on his representative character.*" Before the Doctor called forth from the profundity of his genius this creature of his imagination, he proved that Christ really is the representative of the elect in a covenant relation: but in Sections V. and VI. he endeavours to show, that while his righteousness shall be imputed to all whom he represented, and to none else; yet nevertheless IT MIGHT be imputed to those who shall perish, because the imputability of it depends not on representation, but the inherent nature of it. In entering on this subject he has an excellent caution, which he disregards himself.

"Reader, put off thy shoes from off thy feet for the place whereon thou standest is holy ground! A sacred horror chills my blood through all my veins—Horresco referens. On this sacred central spot, chiefs of mighty armies and high renown have fallen; here the Fiend has ten thousand times triumphed. From this spot branch off in all directions these human systems of theology, which have injured the beauty of the gospel; and been the cause of so much schism, strife, and controversy, and malignant passions in the church of God:—systems around which theologians ἀγλαῖαι, engage, nor quit the grinning hold, vitamque in vulnere ponunt. Let us therefore pause on this spot, and invoking the spirit of all truth to guide our every step, let us advance with sacred awe and sacred caution." *The Fiend*, p. 53.

To compare theologians to wolves, and show them grinning on this sacred spot, while he mingles the command of God with scraps of Virgil, seems very little calculated to impress our minds with that awe which he

deems desirable. To us there appears irreverence in the manner in which he speaks of questions for the Father and Son "to settle among themselves." But to particularize all the remarkable sayings of this strange and eloquent, uncommonly eloquent, writer, would require, and waste much time. We will give his argument for his new doctrine, and then examine it.

"By the righteousness of Jesus Christ, I understand his complete fulfilment of the law of works, both by obeying its precept, and paying the penalty incurred by human transgression. But if you ask *why* it is meritorious? I ask again, what makes light to be light? what makes truth to be truth? Because it is their *nature*, you will reply—right! And let me add, that it is the glorious nature of righteousness to be meritorious, according to the nature of the law. Now the law of works was of such a nature, that its righteousness, whenever wrought out, was capable of being imputed to all the subjects of that law. If Adam had fulfilled the law, this righteousness would have been imputable to all mankind. This law Jesus Christ actually fulfilled, and produced its perfect righteousness. But the righteousness which the law required, was a righteousness capable of being imputed to every human being; consequently the righteousness of Jesus Christ is capable of being imputed to every man. If he had not produced a righteousness capable of saving every man under the law, he would not have produced the righteousness of the law. Of consequence, the imputability of Christ's righteousness, springs entirely from the nature of the covenant of works. I call this demonstration unassailable!

"The provisions of the covenant of grace have nothing to do with this subject. To whom God will eventually bestow this righteousness—how many he will give to his Son, as the travail of his soul, are questions for *them* to settle among themselves. They may do what they will with their own. Let no man presume to question them! But the righteousness of the law of works is capable of saving all mankind. If Jesus Christ had not represented a single human creature, still his righteousness would have been what it is, the righteousness of the law. If he had represented the whole, still his righteousness would not have been any thing else than what it is, the righteousness of the law. Should all men reject it, it would still be the righteousness of the law that they rejected; and should all men accept it, it would be nothing more than the righteousness of the law. It was not

the representative character of Jesus in the covenant of grace, but the representative character of Adam in the covenant of works, that rendered the righteousness of that law capable of being imputed to mankind.

"And now, reader, I have finished my demonstration, and do honestly believe, that I have proved that the imputability of Christ's righteousness does not depend in any manner, nor in any degree, on his representative character in the covenant. And it would, perhaps, be doing thee no disservice to leave thy difficulty to be solved by thy own ingenuity. Yet I shall just touch it with the wand of truth, to enfeeble it a little; it is not worth the trouble of dissection.

"The reason why Adam's merit or demerit was imputable, by reason of his representative character—and why the imputability of Christ's righteousness does not depend on his representative character, is this: the former was an *original institute*—the latter a *remedial law*." P. 64—66.

"The reader, by turning to page 43, will find me pledged to put down the *spectre of imaginary representation*, on its own proper field. This is that field. The two covenants have been viewed as distinct original institutions of similar parts, and proportions, and something must be looked for in the one exactly similar to what is in the other; and hence as Adam's guilt is imputable, because of his representation, so of course must Christ's righteousness be imputable, in consequence of his representation. But the former covenant only is an original institution; and therefore its radical principle must be peculiar to itself, and must be *supposed*, not *enacted* in the remedial law." P. 69.

All which Christ did and suffered under the law as Mediator is included under the denomination of *his righteousness*. Dr. Gray evidently considers *his righteousness* as comprehending what divines have called his *active and passive obedience*. And this he affirms might have been imputed to any and every human person, had Christ not obeyed and suffered as a representative of any one; for "the imputability of Christ's righteousness does not depend in any manner, nor in any degree, on his representative character." The reason he assigns for this proposition is, that perfect obedience to law is in its own nature meritorious according to law; and the covenant of works has established the right to impute the perfect personal obedience of Adam to every human

person. Of course, had Jesus entered our world without any covenant to perform any thing for any body, his conduct and sufferings might have been, by a subsequent act of sovereignty, imputed to every sinner; yea, had another man been formed like Adam, and had he perfectly obeyed the law, his righteousness, being the righteousness of the law, might, from its own glorious nature, be imputed to all the subjects of that law, so as to secure their complete justification before God. Consequently a mere man, preserved by divine favour in obedience, might have brought in a righteousness for the salvation of every son of Adam, and a divine Saviour was a needless gift of the counsels of Jehovah.

From the same course of reasoning it must be manifest, that the perfect righteousness of Adam while it lasted, might, after the apostacy, have been imputed to him, and to every one of his posterity for justification, for it was the perfect righteousness of the law of works rendered for a time, after the covenant of works was made, and any righteousness of the law, not rendered by one in his representative character, is capable of being imputed for salvation to every human person under the law: so that one Adam might have brought death and life both, to the whole human race. If Dr. Gray is right in his doctrine on this subject, the Saviour of the Socinians, provided he be a perfectly obedient man, will answer all the wants of sinners.

"Now the law of works," says Dr. G. "was of such a nature, that its righteousness whenever wrought out, was capable of being imputed to all the subjects of that law. If Adam had fulfilled the law, this righteousness would have been imputable to all mankind." We admit that the covenant of works was made with Adam not only for himself but for all his posterity; so that had our first father obeyed during the whole time of his probation, all his children would have been born like himself, holy beings, and would have been kept by their heavenly Father in a state of obedience and happiness: but we deny that the obedience of Adam, had it been sinless, would have been imputable to sinful

beings, provided any such human persons had existed. His obedience, had it been rendered, would not have been such as to satisfy the demands of law against such persons as Dr. Gray and ourselves, who have merited punishment. No suffering, at least of a penal nature, was required of Adam, that he might bring in such a righteousness, as should have been reckoned to his posterity, born in innocence; so that they might be treated as if they had actually obeyed during a personal state of probation allotted to each individual of them. We conclude, therefore, *that the law of works was not of such a nature, that its righteousness whenever wrought out, by a person free from all imputation of guilt, as Adam was free from it, when required to obey for life, was capable of being imputed to all the fallen subjects of that law, after the violation of it.* But the Doctor proceeds to say, "This law Jesus Christ actually fulfilled, and produced its perfect righteousness. But the righteousness which the law required, was a righteousness capable of being imputed to every human being; consequently the righteousness of Jesus Christ is capable of being imputed to every man." Stop, Sir! you take it for granted, that nothing more was required of one under the covenant of works after its penalty had been incurred than before; that the righteousness required of innocent Adam to establish an innocent posterity in holiness, was the same with that required of the second Adam, when reputed guilty, to restore to a state of innocence, and then establish in holiness, *the transgressors* of the law. The Bible teaches us, that Jesus Christ actually fulfilled the law by rendering a perfect obedience to its precepts, which was all that was required of the first Adam; and by suffering the penalty incurred by all whose sins he bore; which endurance of a penalty was not required of the first Adam, as any part of the condition on which his divinely contemplated posterity should have eternal life. God never said to Adam, "in the day thou eatest thereof thou shalt die; but if thou wilt then suffer the death incurred, thou and thy posterity shall live." But to Jesus he said, "if his soul shall make a propitiatory sacrifice, he shall see

of the travail of his soul." Dr. G. himself has taught, that obedience to the precept and endurance of the penalty of the law constitute the righteousness of Christ; and how he could, immediately after, so impose upon his own discriminating mind, as to think that nothing more was required of the Saviour of sinners to bring them into a state of pardon and acceptance, than of Adam to bring a sinless posterity into his own happy state, we cannot easily imagine; unless we conclude *the idea of an abstract righteousness of law*, required of no particular person, under any particular circumstances, beguiled him. Now there is no such thing as an *abstract righteousness of law*: for the righteousness of law; is that which is required by law; and what the law requires, is required of some one under the law. The righteousness required of Adam, before the apostacy, was indeed such a conformity to divine precept, as God resolved to impute to every innocent child of Adam, should it be rendered by the federal head of our race. When Christ was under the law, he became so by covenant, for a special purpose; not to render an obedience for himself as a man, nor yet as a mere man to render such an obedience as might be imputed to innocent human persons, but to be obedient even unto the accursed death of the cross; so that God might be just, in justifying the ungodly. Christ was, by covenant, made under the law, that he might bear the sins of many, and bring in an everlasting active righteousness. He was made under the law that he might do all that was required of Adam in the covenant of works, and that he might, moreover, expiate all the sins of his people. In obeying the moral law, during the time of his probation, fixed in the eternal counsels, Christ acted *federally*, that is according to a league; and therefore, even his *active righteousness* cannot without new counsels and a new covenant, be imputed to any persons besides those for whom it was rendered; and yet we acknowledge, that the nature of it is such, that it might as well have been imputed to every individual of Adam's race, as the righteousness required of Adam, had it pleased Heaven to make Christ

under the law for all without exception, and to require of him obedience in their place. Then his active obedience would have been the righteousness of law for all mankind; but until the law required him to obey for all mankind, no righteousness he could have rendered would have been the righteousness of the law for them.

The *passive obedience* of Christ, which consisted in suffering the penalty of the violated covenant of works, is allowed by Dr. Gray, to appertain to the complete righteousness of the Mediator; and we proceed to state, that its nature is such that it cannot be imputed to any persons but those who were represented by the Redeemer; for penalty is always proportioned to the number and demerit of the sins of men: it is measurable by divine justice and law; and the sufferings of Christ were precisely such as Infinite Wisdom judged equivalent to the punishment due to all the sins of the elect. Upon no other principle can it be shown, that the moral Governor of the universe will render unto every man according to his deeds.

We receive these as some of the fundamental principles of Jehovah's government, revealed to us in the Scriptures,—that all obedience to the moral law shall be rewarded; and that the measure of reward shall correspond with the measure of obedience:—that every violation of the moral law shall be punished, and that the measure of punishment shall be proportioned to the measure of transgression:—that all the sins of the elect are of a definite amount, and measurable by divine justice:—that the punishment merited by all the sins of the elect is of a definite amount; and proportioned to the ill desert of the sins of the elect;—that Christ bore a definite amount of punishment, even such a degree of punishment, considering the divinity and dignity of his person, as was an equitable commutation, in God's esteem, for the punishment due unto all the sins of the elect:—that Christ endured no portion of the penalty of the law incurred by those who shall perish;—that all who die out of Christ shall bear the punishment deserved by their own measure of sinfulness;—and that the proportion of misery merited by each unpardoned sin-

ner who will continue to sin shall be extended through eternity. As we may conceive of a cable and of a twine which shall be alike interminable, or infinite in continuation, and yet finite and different in diameter; so we may conceive of what will prove a fact, that the punishment of all who experience personally the divine justice against themselves, shall be everlasting, and yet proportionate to the degree of each sinner's criminality. That sin is an absolutely infinite evil is not asserted in the word of God; and has never been proved.

Hence it must be evident, that the sufferings of Jesus are imputable only to those in the place of whose everlasting personal punishment they were endured; and consequently, one constituent part of Christ's righteousness, from its own nature, to wit, *his passive obedience*, depends on substitution and representation for its imputability; while his *active obedience* depends on covenant, and the nature of the law. Hence it will appear too, that Jesus did not produce a complete righteousness, such as is requisite for the justification of a sinner, capable of being imputed to every human being; and had he done it, what good purpose could it have answered, since God did not decree to impute it to every man? Had it been rendered, and then not rewarded in all men, so much obedience to the covenant of works would have gone unrewarded, contrary to the equity of Jehovah's reign.

This Mr. M'Chord calls the "individualizing scheme;" and we glory in teaching, not that Christ's righteousness was "cut up into shreds and patches," but that he who might have suffered more had it been requisite, endured not one needless pain, when he bare our sins in his own body on the tree.

So far is Dr. Gray's *demonstration* from being *unavailable*; that we verily believe we have shown, that he talks about an abstract righteousness which has no existence. It is hypothetical reasoning to say, "if Jesus Christ had not represented a single human creature, still his righteousness would have been what it is, the righteousness of the law: if he had represented the whole, still his righteousness would not have been any

thing else than what it is, the righteousness of the law;" and the reasoning is, moreover, fallacious. A more ingenious and erroneous theory of an indefinite righteousness and atonement than this was never invented. In point of plausibility and consistency it leaves that of the Hopkinsians out of sight.

While we differ from Dr. Gray about the necessity of Christ's representation in order to imputation, we nevertheless approve of his remarks on Mr. M'Chord's theory of representation.

"Let me then go on to consider Mr. M'C.'s idea, of the representation of the Son of God. And here he has not even a mathematical point to stand on. The deception which has been effected on his understanding by his imagination, is of the most extraordinary kind. We are all represented by Christ when we believe; because we, in fact, are one with him; and nothing more than Christ evolved. How? Did any one human being ever derive a particle of his body from the Lord Jesus Christ? Did ever one human soul become a part of the soul of Jesus Christ in the day of effectual vocation? Are either our souls or our bodies a part of the divine nature of Jesus Christ? Not at all! The conception of such an idea is impossible. And yet the Scriptures say we are one with Christ, and they use the only language by which the idea can be expressed. But let us, avoiding all hard terms, ascertain how much we really know of this unity; that we may know by what name to call it, and how to interpret it.

"God elected men to eternal life, and promised them to him as the travail of his soul: they were therefore one with him in the covenant relation; according to the sovereign will, and solemn sanction of the high contracting parties.

"God imputes his Son's righteousness to them, and then they are one with him, being equally justified by the law of works. And yet in this case there is this remarkable difference, that though Jesus purchased a pardon and heaven for them, he did not purchase either for himself.

"God sends his Holy Spirit to work upon their hearts—He shows them that Jesus Christ is willing to save them, he inspires them with faith in the Lord Jesus, fills them with love to him and to his Father, and to righteousness. They are one with him in moral righteousness.

"And as they wish to be near him, they all offer him their service. Their first cry is, can I render thee any service? What shall I render to my Lord for all his love? The eloquent

offers his tongue, the learned his pen, the rich his purse, his house, and his all, the brave offers his sword to defend the sacred ark, for even military courage may be sanctified into a Christian grace. And when they cannot serve him by action, why then they offer themselves to suffer for him: they present themselves to hunger and nakedness, to penury and toil, to reproach and shame, to slander and scorn; they offer themselves to the chains of dungeons, and to the contortions of the shameful tree; they offer themselves to be torn by wild beasts, to be tortured by racks, to be sawn asunder, to be burned as candlewicks. If they cannot have action, they will have suffering in his cause; that they may demonstrate that his love is better than life to them; and exhibit to mankind the more than angelic majesty of a spirit purified by the blood of the Son of God. But is there in all this any thing more than a mere moral or spiritual unity? I know perfectly what you mean, when you tell me of two friends that they have but one soul. I know all about it: I can conceive a common love, confidence, interest: already I see them engaged in the same cause, rushing into the same danger, and breathing out their souls together on the same field of battle. You have told me a volume in a metaphor. O call me not to metaphysical abstractions, to let me know in what exact manner their two souls were melted, or glewed into one. And it is as absurd to undertake to show Christians are literally one with Jesus Christ, and to prove that thousands were actually melted into one soul." p. 72—74.

"He is a vine, and they are the branches; he is the foundation stone, and they are built on him into a holy temple. He is their brother, their redeemer, their master, their prophet, their priest, their king: when the Church is represented as a bride, then he becomes the bridegroom. And if the human body be chosen as the object of figurative meaning, of course he must be the head, and they the members. All these metaphors express a real unity; and fall very far short of the amount of that unity. What man would attempt to find a literal resemblance between any one of them and the thing signified by them all. There is however, one metaphor, and only one in all the Bible, which rises above the sublimity of this unity; and the reason is, that there is but one more sublime thing within the range of infinite intelligence. The metaphor alluded to is this: *I in them, and they in me, that they may be one in us*. The union of persons in the Sacred Trinity is employed to illustrate the unity of believers with their Saviour. But the metaphor far excels the object illustrated. For

the Son of God possesses the very substance, perfection, and glory of the Father, by eternal and necessary generation; but believers are not at all possessed of the very nature of God, or of his perfections and glory; though they do possess perfections and glory of their own, bearing some resemblance to his." p. 73.

Mr. M^cC. teaches, that Christ represented his own body, as a moral system, capable of being enlarged indefinitely; but that at any one given time he represented only those who were living members of his mystical body. Before the world was made, he represented nobody but himself; and after Abel was regenerated he represented only Abel and himself, unless Adam or Eve, or both, had experienced regeneration before the heart of their son was changed: but still he represented Abel and himself considered as a body politic, or rather religious, capable of being augmented to any extent. This scheme he seems to have invented, that he might according to his own notions, preach the gospel, and say, "Christ died for his own body it is true; but for his own body, capable of interminable enlargement; so that although Christ does not represent you, sinner, now, yet he will represent you, and give you an interest in his righteousness, so soon as you are united to him by the Holy Ghost. You all may be saved, (notwithstanding the want of purpose of the divine mind to regenerate you,) because the righteousness of Christ is imputable to all whom he represents, and the limits of his representation are extending simultaneously with his work of regenerating grace."

Dr. Gray invented his scheme of imputability without representation for the same reason; for if the righteousness of Christ may not be imputed to those who were not represented by Jesus in the eternal covenant, he finds himself unable to preach the gospel to them. In relation to this subject he says,

"Clearly then Mr. M^cChord does assume, as a principle, that the *imputability* of Christ's righteousness depends on his *representative* character—and that if mankind were not represented by Jesus Christ, this righteousness would not be capable of being imputed to them. And truly, If I believed the

assumption, I could not get free from the conclusion. And then I must either give up the Bible as a poor delusion; or hold it, without being able to see its consistency with any one moral attribute of the Deity. Mr. M'C. does not draw his conclusions too strong, he does not speak too loud; human language has not thunders loud enough to anathematise the idea, that Christ's righteousness is not imputable to every soul of man; that every soul of man, who hears the joyful sound, has not a right, nay, is not bound in duty, bound under everlasting penalties, to accept the proffered life—And that every soul who doth embrace the proffered life, shall enjoy it, so surely as it is true, that God, who cannot lie, hath said it." *The Fiend*, p. 62.

Mr. M'Chord is equally passionate on this subject. He observes,

"Clearly then if the commission embrace 'every creature,' and is to be executed in this way, the proffer of the gospel must include all the virtues of the atonement, intercession and every other official act of our Lord Jesus Christ, which enter into the ground work of salvation. Now let it be enquired how such a proclamation of the gospel of peace can possibly comport with the assumption laid down in the individualizing scheme.—Did our Lord Jesus Christ formally and from the first, include under his representation all those whom it is his pleasure shall be saved? Did he do it in such a way that the virtues of his office, while they must of necessity extend to them formally and legally, cannot by possibility be extended to others, but upon the supposition that as they were not represented, they must be pardoned without satisfaction, justified without righteousness, and saved without intercession?—Then, we say, that the proclamation of the gospel to characters of this description would not merely amount to a piece of solemn mockery; it would be directly and unequivocally the proclamation of a lie; and the doctrine which authorizes it is nothing less than blasphemy against Almighty God. What! men officially appointed to offer pardon and righteousness, and eternal life, in God's name, 'in Christ's stead,' when no pardon has been produced that the law will permit to be applied to them! when no righteousness has been prepared that by possibility of application might succeed to cover them! when no intercessor could consistently with his official engagement, undertake for them! and when they are left to all intents and purposes, in the same relations and in the same condition in law and fact, as if no such thing as a Saviour had been appointed for the world." *Body*, p. 208.

The reader will have anticipated our reply to these authors, on this head, from our remarks on "Gethsemane," in the first number. We shall have occasion more thoroughly to discuss this subject in future; and therefore shall content ourselves at present with offering a few considerations. It is not true that the gospel ever has been proclaimed to every child of Adam. Thousands and millions have been permitted by divine providence to die, without ever hearing of Christ's righteousness; and if they have died in sin, without salvation being offered to them, there was surely no necessity that Christ's righteousness should have been imputable to them, since even the offer of imputing it was not predestinated to be made. A righteousness, therefore, capable of being imputed to all to whom the gospel is preached or shall be revealed, is all that our authors can reasonably desire upon the scheme of each. If it were capable of being applied to all, it would be of no service, they must grant, to those who "shall perish without law."

Must the righteousness of the Son of God, then, be capable of being reckoned to every one to whom the gospel is sent, in order to a vindication of the ways of Heaven? If Jehovah offers absolutely to impute it to every one, we admit that it must; but in searching the Bible we find that in consideration of the atonement he promises absolutely, so far as men are concerned, to regenerate, adopt, justify and sanctify only such as shall be saved, such as have been elected. Concerning all these he promises to give them salvation; to make them his subjects of grace in the day of his power; and declares, "they shall call upon me, and I will answer." The absolute promises are such as these; "all that the Father giveth me shall come to me;"—"my people shall be willing;"—and "a new heart will I give them." We preach the gospel in part, when we proclaim these great and precious promises; even while we are compelled to say to our unconverted hearers, that the Lord alone knoweth them that are his; and that we have no commission to particularize an individual and say, "God

promises to give *thee* a new heart." It is not requisite, therefore, in preaching the gospel to name an individual and say, "John, the Lord has purposed and promised to give *thee* eternal life." We cannot in truth say, that an absolute promise of justification and of all the blessings that accompany it, is made to, or concerning, any individual whom we do not know to be one of the election of grace.

What promises, then, it may be asked, are addressed to those who are out of Christ? We answer in general, such promises as are conditional, being coupled with a command. Thus it is said, to all to whom the gospel is sent, "*hear, and your soul shall live:*"—"look unto me, and be ye saved:"—"let the wicked forake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him:"—"him that cometh unto me, I will in no wise cast out:"—and "he that believeth and is baptized, shall be saved." In publishing these conditional promises, we preach the gospel in part too; and that God who causes men to be regenerated by the incorruptible seed, the word of God, may use these promises, to communicate the blessings of the new covenant to his elect, and so fulfil his absolute promises, which have no other condition than the atonement of Christ. But some to whom salvation is offered on certain terms, never will comply with them; nor would any, unless they were divinely disposed and enabled to yield their compliance. Some to whom the gospel is preached Jehovah intended to leave to the ways and state of their own choice; some he predestinated to live as they please, and become monuments of his justice. They shall experience the righteous retribution of the holy God, for their sins, in exact proportion to their sinfulness. He did not intend to make them the monuments of his mercy, unto salvation; nor will they ever be the subjects of it. It is not an unrighteous thing with God, to make them as miserable as they have made, and shall make, themselves sinful; that is, to treat them justly, equitably. Now the question between Dr. Gray and Mr. M'Chord on the one

side, and ourselves on the other, is this; "must God have provided a righteousness capable of being imputed to these, or dishonour himself, by saying, 'hear, believe, repent, look unto me, come unto me, turn unto me, and ye shall live?'" We think not; any more than he dishonours himself by saying, "if a man be just, and do that which is lawful and right—and hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God;" when he surely knows, that such a man will never be found, and never did exist, since the apostacy. Every thing which the gospel proposes to any one to be believed is true; and all the commands which precede, and are coupled with, the promises of God addressed to the impenitent are reasonable. No one is required to believe that Jesus wrought a righteousness for him in particular, and is dead for him individually, until he has evidence of the fact, from his own consciousness of coming to Christ, or of being willing to be saved from sin and wrath through him; but every one is required to believe, so soon as he hears the gospel, that God commands him to turn, to repent, that there is mercy with God for all his people; that God will give him eternal life if he will accept of it; and that all the elect will by the Holy Ghost, be disposed to embrace an offered Saviour. Jehovah offers salvation indeed, to the unconverted, and to some who never will be converted, but it is on certain terms; it is in such a manner as to please himself; it is as a king. Let Dr. Gray or Mr. M'Chord, or any one else, show us his commission from God, to say to a non-elected person, "God promises to give you an interest in the righteousness of Christ, even if you are not willing to accept of it," and we will then espouse a new system. We glory in preaching the gospel, and we do it, when we say "come unto Jesus, all that labour and are heavy laden, and he will give you rest: the Spirit and the bride say come: and let him that heareth say, come: and let him that is athirst come: and whosoever will, let him take the water of life freely." We preach the gospel, when we show how God is just

in justifying the ungodly who are constrained to choose, and come to, the fountain of life; when we show how Christ was made perfect through suffering, that he might become the author of eternal salvation to all them who obey him, by an imperfect, but evangelical obedience: and when we prove, that effectual measures will be taken by divine grace to bring a great company to Jesus for salvation; a company so great that no man can number it;—a latitude of expression never used in scripture concerning them that perish, even while it is said that in some ages and nations many are called, but few chosen: whence we infer, that by far the greatest portion of the human race are predestinated to be called, justified, and glorified. In short, if men are not deluded by the notion that saving faith consists in one's believing that Jesus Christ died for him in particular, there is no difficulty in reconciling the preaching of the gospel to those for whom Jesus made no satisfaction, with the divine attributes. It is an error of apprehension concerning the nature of preaching the gospel which makes many clamorous, against what they deem our excluding men from the gospel, and our implication of the sincerity and veracity of God. The "*Marrow of Modern Divinity*," is an excellent book; but erroneous in stating the precise object of saving faith: it has evidently occasioned a part of Mr. M'Chord's misconceptions.

What we have already advanced will enable our readers to detect the fallacious reasoning of Dr. Gray concerning several *Roads* of error, into which he thinks different persons are led by the doctrine that the imputation of Christ's righteousness is dependent on his representative character.

I. ROAD.

"1. Eternal salvation, or in other words, the righteousness of Jesus Christ, the procuring cause of that salvation, is offered to all mankind by God himself in the gospel.

"2. Therefore the righteousness of Jesus Christ is meritorious of the salvation of all mankind, and is capable of being imputed to every one of them.

"3. *But the righteousness of Jesus is meritorious and imputable to men, because he is their representative.*

"4. Therefore Jesus Christ represented all mankind, and every man of them, in the covenant of grace.

"Consequently all mankind and every man, will eventually be saved. Though worlds should perish, though ages of torment should hold on their incalculable round, though system should succeed to system, till the human imagination becomes incapable of grasping the vast idea—still the Son of God will conduct to glory all that he *represented*.

"Here then we have the system of the *redemptional universalists*. The *deistical* universalists are a different breed, and closely allied to the family of atheists.

"The reader is requested to put the above train of argument to the severest test. Let it be tortured, to confess if it has a single secret error about it; with the exception of the third step, which I have put in italic, merely to mark it as *suspicious*, for even the guilty shall not be condemned till the jury are satisfied with evidence, and agreed to a man in their verdict. But admitting this step to be legitimate, I pronounce the whole system invulnerable."

We have evinced, that the first position cannot be defended even by the skill of Dr. Gray, who is a general of distinction in the army of metaphysicians, for the righteousness of Christ is NOT offered to some men at all, who die pagans; and to others it is offered only on the terms of *coming* and *believing* on the Lord Jesus Christ.

Another important subject demands our attention. Mr. M'Chord says, "it is very certain that human nature was represented by our first father in Eden, and that we feel to this day the consequence of his procedure as our covenant head. But it is not true that all the individuals who have successively sprung from him were individually and formally recognized in law as included under the representation of their father." Body, p. 174. Adam he says represented a system, which was capable of indefinite enlargement, by natural generation; which he asserts is the only bond of union between Adam and his posterity. In the covenant of works, he says we are connected with the natural representative of our race, by being born his posterity, under the operation of a system which was in its own nature capable of augmentation. At first, Adam he thinks represented only himself, and his own nature;

then Cain, added to himself; and then Abel added to Cain and himself; and in this manner will ultimately represent all that shall partake of the human nature which was at first complete in himself. The Rev. Mr. Craig vindicated the truth on this subject in the Presbytery which arraigned Mr. M'Chord, when he said, that the covenant of works constituted the bond of union between Adam and his posterity, so that the apostasy of Adam is imputed to all mankind.

"But the question is not," says the PLEA, p. 26., "what binds humanity in a covenant relation with God? But, what binds all the human race together? What is it that identifies them with Adam their common head, so as to render them one with him in the relation in which *he* stood to God? I have named natural generation as the bond; your Confessions and Catechism conspire to name it frequently; and they name no other. This your Presbytery have noted as a heresy; and I call upon this Synod to chastize their error." Dr. Gray admits, that the Confession and Catechisms of the Presbyterian church teach the doctrine, *that natural generation is the bond of union*; and then proceeds to show, that they and Mr. M'C. are both unscriptural. We are at issue with these gentlemen on this point; and we assert, that our standards do not represent natural generation to be the bond of union; they merely state, as descriptive of all Adam's posterity, with the exception of Christ, that *all mankind descending from him by natural generation*, were included with him in the covenant of works, so that they sinned in him, and fell with him in his first transgression. This description includes all that were by divine covenant and purpose connected with Adam, except Eve, who was, as Dr. Gray has clearly proved, represented by Adam in the covenant of works. Our Confession and Catechisms, therefore, tell *the truth* on this subject, but they tell not *all the truth*, for while they justly exclude Jesus Christ, they include not our first mother. They do not say that Christ's *extraordinary generation*, exempted him from the covenant; but that he, a person not descended from Adam, by *ordinary generation*, was not included

with Adam. The passages quoted by Mr. M'C. to prove his assumed bond of union, prove that all human persons were bound together in Adam by covenant, excepting Eve, of whom they say nothing: for thus we read; "God gave Adam *a law, as a covenant* of works, *by which he bound him* and all his posterity, to personal, entire, exact and perpetual obedience."

The most plausible evidence adduced by Mr. M'C. is the answer to the 26th Question of the Larger Catechism, in which it is said, "Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin." Plea, p. 44. Now to *convey* something from one to another, is a very different thing from *binding* two persons together in a covenant relation. If by the instrumentality of natural generation *original sin* is conveyed, it must be conveyed on account of some previous purpose, arrangement, or covenant relation subsisting between the fountain head, and all the individuals to whom it is conveyed. In the preceding question, *original sin* is represented as consisting in three things; 1st, the guilt of Adam's first sin; 2dly, the want of that righteousness wherein he was created; and 3dly, the corruption of his nature. By natural generation and birth, every child of Adam is brought into a state, in which God treats him as he would have done had he been personally tried, and disapproved at the time Adam was; God treats him as a being liable to experience the penalty of the law broken by Adam, and in this sense God imputes Adam's sin to Eve and every human person. Why does he impute it? Because his counsels constituted Adam a covenant head, and he resolved to try but one man, and him for all, under the covenant which promised life on condition of perfect obedience; that he being proved insufficient, and all men in him, the new and better covenant might be introduced, and the Mediator of it proclaimed as the rock of salvation. Natural generation forms no such relation between Adam and all human persons, that in consideration of it, Jehovah resolved to make Adam the representative of all, and to consider all as

standing or falling with him: neither is it the reason why death passes upon all, even those who have not committed actual sin, and so "sinned after the similitude of Adam's transgression." Yet, *by it*, we are introduced into life, under the violated covenant, in such circumstances that God imputes not to us original righteousness, as he would have done had Adam stood: and by it, finally, is transmitted a depraved bodily constitution,—a corrupted constituent part of our nature.

With the exception of his insinuation that our Calvinistic Confessions maintain Mr. M'Chord's error about the bond of union between Adam and his posterity, we approve of Dr. Gray's discussion of the covenant of works, and think he has displayed more argument, clear conception, and eloquence, in a few pages, than any other writer on the subject. Oh that he had been as unanswerable and satisfactory in his ingenious reasonings about Christ's righteousness! We shall give a specimen of his fine writing, and accurate sentiment; while we express in his language our own opinions.

"But, one thing is certain, from Eve's reply to the tempter, that she *did* consider *herself* under the bond of the covenant. 'The woman said unto the serpent, *we* may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said *ye* shall not eat of it.' Certainly Eve did consider herself as under the covenant; and, as she had no instructor but either God or Adam, it is impossible she should have been instructed wrong. It is true, some commentators (*suo more*) have borne hard upon the phrase *neither shall ye touch it*, as an officious addition to the divine law; but they forget that Eve was, at that time, female innocence in person, and stood as yet far too high for the censure of any of her degenerate sons or daughters: and even though these words should not have been in the original institute, (a point on which, as we know nothing, we need say as little) they should be suffered to pass as the amiable comment of an innocent female; who, timid least she should tarnish her honour, is willing to keep farther from danger than is absolutely necessary to avoid it.

"We may argue Eve's interest in the covenant of works, from a different set of promises. For, if she had no interest in that, she can have none in the covenant of grace: if she be

not one of them that died in Adam, neither is she of those who shall be made alive by Jesus Christ. If Eve was not under the law, and Jesus Christ was made under the law to redeem them that were under the law, she has neither lot nor portion in his redemption; and then, as the law of works and the law of grace, are the only laws ever God gave to mankind, it will follow, that Eve never was under any law. The koran of Mahomet alone can inform us for what worthy purpose such a being was introduced among us." p. 15—17.

"Let us again tread metaphysical ground. It is very true that Adam represented his own person; and that we then existed substantially. But I apprehend that this is true only in respect to these mortal bodies: begging pardon of the physiologists for trespassing on their grounds, I must deny that our souls existed in Adam in any sense. My soul refuses to acknowledge any father but the Creator of angels and of men, the God and Father of Jesus Christ. How little then did actually exist in Adam, only the germs of these animal structures; how much have we by natural generation from him, only the germs of these animal structures, *miris in modis*; but soon to be a feast to the worms. And this is another proof that I did not decide erroneously, that it is not natural generation that is the bond of our union to Adam in the covenant—for on that supposition he could have represented only our bodies, our souls he could not represent; and then, on the one hand, bodies without souls were not worth representing and were incapable of either guilt or righteousness—And, on the other, our souls are perfectly free from Adam's guilt, have no interest in Christ's righteousness, never were under the law of works, nor the law of grace, nor any other moral law. It is therefore a mere figure to say, we *substantially* existed in Adam. I grant that it is a fair figure, for the Scriptures use it; there was a material unity established by the law of creation, between our bodies and his—And there was a moral unity established between our souls and his, by the law of the covenant. It is, therefore, only figuratively true that we all substantially existed in Adam, that we all are no more than Adam evolved. The proper use of figurative language should be known." p. 70—71.

"It is now too late to call in question, whether the glorious reformation, in which God said, let there be light and there was light: and intellect burst her chains, and religion poured her light; and science burst forth into birth; and tyranny shrunk back; and the spirit of liberty waved her flag, and cried, to arms, *my sons*, to arms; when Europe was regenerated, to become the régulator of the world. It is too

late to enquire whether this was the work of God! Can I believe that the Melancthons, and the Luthers, and the Morralls, and the Calvins, and the Jewels, and the Owens, and twenty others, whom I could name, and a thousand others of whom I have never heard, did not understand the gospel. In reading their works I have often paused and palpitated, and asked what has become of this race of noble blood? Were they all Monks? Have they no sons at all? In this age, scarcely can be found a man who holds a lamp that can show us how to step over a gutter: those held lamps that shed light over half a world. How were they so great? Surely God poured on them his spirit in no ordinary degree—surely they studied the holy word—surely they prayed for the spirit of illumination when they studied. I find them expressing for each other a manly esteem; and I see them interchanging sidelong-glances of love, in a way that lovers only can see: but I have not found a single puff at each other, in all that I have read of them. Indeed they were made of too weighty metal to be puffed up by the breath of mortal man. And am I to be told that these men did not understand the gospel? Am I to be told that they ‘chattered’ the gospel call in terms that made Jesus Christ a cheat and a liar.

“I do not say that they were always right. God left so much human frailty in them, as warns us to depend not on *them*, but on his *own spirit and word*.* In some instances I think them wrong, and then, with timid step, I take a different way. But never have I told, and never shall I tell, the public, that I learned the way to truth by my father’s errors. No, ye heroes, if ever I name your name, save for praise, may my name rot.” p. 90—91.

Had we room for quotations, we could cite many expressions of Dr. Gray, which are too light, and highly censurable, such as his comparing our blessed Saviour to the drummer of some recruiting sergeant, “beating up for volunteers;” but we must decline the disagreeable service. We shall take notice of only one more point attempted to be established by the Doctor, which is this; *that all Jehovah’s moral attributes required that he should make an offer of the righteousness of Christ to all mankind; and that he would not have been just not to give it to all, provided he thought*

* Their doctrine I believe to be always right—when they chanced to slip in a bit of philosophy, a system, it was wrong.

proper to give it to any. The Fiend, p. 125. This is monstrous! What, may not God have mercy on whom he will have mercy, provided he treats those justly to whom he shows no mercy? We assert again, that God never has offered the righteousness of Christ to all men; while he has to some; and is he therefore unjust? To whom would he be unjust, should he not offer the righteousness of Christ to every man? Surely, not to Christ, who has not redeemed every man: not to the sinner, who shall receive justice at the hand of God: not to himself, who never intended to save all!

What could have led Dr. Gray into such a wild assertion? Nothing, truly, but his abstract righteousness; and here we have it again.

"My meaning is this, that if God reveals the righteousness of Christ to mankind, he *must* command them to accept it: and that he would not be a just God if he did not so command them.

"The reasoning is as follows: God does require of all men the righteousness of the law. It must be so; for if he did not require this, he could require nothing, and all moral law, moral order, moral responsibility, would be at an end. God requires the righteousness of the law; but the gospel reveals the righteousness of Christ as the righteousness of the law; of consequence, God requires men to present to him the righteousness of Christ. Christ's righteousness is the righteousness of the law: but God requires the righteousness of the law; therefore God requires the righteousness of Christ of every man who hears the gospel sound. Can any thing be plainer? But let us turn it round and around, and again *dicies repetita placebit*; our admiration will increase with acquaintance.

"Suppose God did not require men to present to him the righteousness of his Son—then he would not require them to present the righteousness of his law—that is, he would release them from the obligation of the moral law altogether. Is this possible! Then our high born race, made only for a little while lower than the angels, this glorious race, created in the image of God, must rank with the beasts that perish; no moral law, no moral order, no moral pleasure, no moral reward! Such a state of things is inconceivable.

"The only possible evasion that the subtlest logician could avail himself of in order to keep clear of this conclusion is, the allegation that God might require men *personally* to work

out the righteousness of the law, and refuse to allow them the righteousness of the Son. It is proper to treat such subjects with great modesty and fear. Who can say what Jehovah may or may not do? Who shall set limits to the Holy One of Israel? But I cannot conceive the supposition stated, to be at all worthy of God. The justice of God is the justice of a Being of infinite goodness, kindness, mercy—of infinite equity. And can I suppose that such a Being should require a *righteousness which is not in the world*; and refuse a *righteousness which is in the world*? Can it be supposed that he should say, I demand the righteousness of the law—here is the righteousness of the law—but I do not demand it." *The Fiend*, p. 125.

It is no logical subtlety to assert, that God requires a perfect personal righteousness of every man; for if he did not, he must require either an imperfect personal righteousness or none. If he requires no personal righteousness, then is there no personal transgression, no actual sin among men; and we are chargeable only with original guilt. If he requires any thing less than a perfect personal righteousness, he allows of some personal sin: and if perfect personal righteousness is not required by law, then is there no legal criterion by which the degree of our criminality can be measured. If there is no measure by which our criminality can be ascertained, it cannot be known even in heaven how much punishment we deserve; nay, if we are not required to be perfectly holy, we need no pardon through the blood of Jesus. We conclude therefore, that since the fall, every man is required to keep the moral law perfectly, and that so far as any one fails of doing it he needs remission of sins. The righteousness of Christ which the believer actually receives, includes a pardon for every thing in which he comes short of perfect personal obedience; as well as an active righteousness, whereby he is accounted to have rendered the righteousness required in the covenant of works as the condition of acceptance with God. A man who has presented in faith the complete righteousness of Christ before divine justice, so as to be delivered from all condemnation, and to be adopted as a child, is still required, (not indeed as a term of

acceptance with God) to keep the law perfectly, or else there was no need of a provision for the pardon of his sins committed, after the moment of regeneration and justification. We cannot sin at all after justification, if the law requires no obedience of us.

The sum of what we would say in reply to Dr. Gray is this, God requires his ministers to preach to every man, as they have opportunity; God requires every man who hears the gospel to believe his testimony concerning the Saviour of sinners; he promises to justify and sanctify those who believe; he requires, as a reconciled God, future personal obedience of all justified persons; and, while he lets them know that the sins they may commit are pardoned, pledges his word, to reward their personal righteousness wrought after justification, by regulating the degree of their glory and happiness in heaven, by the degree of their evangelical obedience. "Little children, these things write I unto you, that ye sin not: but if any man sin, we have an advocate with the Father:"—"who will render unto every man according to his deeds."

Mr. M'Chord will undoubtedly think we belong to those *Calvinists*, who, to use one of his expressions, "following out legitimately their individualizing notions, have at length reached conclusions which clap an extinguisher on the light of God's salvation:" nevertheless it may do him and others good, to reply to his objection, that our system includes all the elect who are not regenerated under two covenant heads, Adam and Christ, so as to make them heirs of death and life, at the same time. A federal head, he says, must have a federal body, and by natural generation all mankind belong to the federal body of Adam, until by regeneration they are translated into "the body of Christ." We answer, that Adam acted as the federal head of the whole human race that was predestinated to be born, until he fell; and from that moment his work as a federal head under the covenant of works was done. He was never after a federal representative of any one. Having broken the covenant he was condemned and all mankind had sentence of death passed upon them at the same time.

Now, of a great portion of these condemned persons, Jesus was divinely appointed the Mediator; and from the moment of the league between the Father and the Son, he became the federal head of all that were decreatively given to him, to be actually rescued from the curse of the broken covenant of works. No man since the apostacy is under the covenant of works as a covenant of life, that requires personal obedience of him as the condition of his being justified by God. It is a violated covenant, that has condemned him already: and surely after the representative work of Adam was completed, (for he is no longer a representative) a new representative might become legally bound to a part of his posterity, under a new covenant made with himself, which provides for satisfying, in relation to them, all the demands of the violated first covenant. There is no difficulty, therefore, in conceiving of Christ as the head of his divinely contemplated body, from that moment in which it was said, the seed of the woman should bruise the serpent's head. But it will be said, that before the formation of man, we make two covenant heads, set up in the divine counsels, and include all of the elect under each. This is true, for "the Scriptures teach us, that the redemption by Jesus is an essential part of the divine plan, that the two covenants, the two covenant heads, and their respective subjects, and all the resulting consequences, form but one grand whole, one mighty conception of the infinite mind." For ourselves, we can discover no absurdity in the assertion, that before the world was made, Adam was predestinated to be, and act as the representative of all mankind for a season: and that a coetaneous decree constituted Christ an official person, to offer himself a ransom for many who were in divine knowledge accounted fallen; and after the ruin of the first Adam, to fulfil his own covenant engagements by actually saving them.

May it be the happiness of Dr. Gray, Mr. M'Chord and ourselves, with our readers, to find in the great day of judgment, that as we were related by the counsels of eternity to one who failed of procuring for us jus-

tification; so by the same counsels, we were united in a better covenant, to the Head, whose performance of the condition on which our salvation was suspended, was as infallible as the Word of God.

ARTICLE III. *Elements of the Jewish Faith, translated from the Hebrew of Rabbi S. I. Cohen. Republished by H. Cohen, Richmond, Virginia, 1817. pp. 56. 8vo.*

THE Jews and Socinians of the present day are nearly of one creed, with this exception, that the latter receive the writings of the New Testament as being of as much authority as the Old, and think Jesus a prophet like Moses; whereas the former reject both. This will be evident to all who are acquainted with Socinian teachers, if we give a brief summary of Jewish doctrine from the book before us.

The children of Abraham according to the flesh, believe, that men must from their nature have some "sense of Deity," when they reflect on the works of creation; that "the idolaters themselves in days of yore experienced a feeling like this," but erred in the mode of expressing it; that "although the origin of their thoughts were correct, yet their actions were not so, for instead of propitiating they exasperated, and blundered when they meant to regulate;" and that "although man may, either from his reason, or from his feeling, conclude that he owes a duty to the Supreme Being, he must still remain ignorant of the means wherewith he should fulfil this duty." After the flood, they say that God revealed all that is necessary for acceptable worship among the nations, to the sons of Noah, in *seven prohibitions*, against "idolatry, concupiscence, murder, robbery, feasting on the limbs of a living animal, emasculation, and the procreation of heterogeneous commixture." p. 5. The Jews believe that every person who holds as sacred these commandments, is a religious person, "and will gain eternal life hereafter."

"The pious among the nations," says the Talmud Sanhedrim, "have also a share in the world to come."

With the exception of the seven commandments ordained to the sons of Noah, all the laws contained in the Pentateuch, "were instituted for the Israelites only, and are not obligatory on other nations." Hence they infer, that instead of attempting to make proselytes to the Jewish religion, they ought to dissuade applicants for admission to the Mosaic covenant, from entering into it by circumcision. And because "all religions, the foundations of which are constituted on moral principles, qualify man to guide himself in a proper path, and to render him happy both here and hereafter, what avails it which way he arrives at the desired end? It follows hence that a man is destined by the circumstances of his birth and education, to adhere to the religion of his fathers." Hence they infer, that it is highly improper for Christians to attempt to convert one from the Jewish religion.

"It is therefore a strange thing in our eyes, that persons should be found who lay in wait for the members of the Jewish faith, (a faith so sacred, so ancient, and so pure in its moral code,) to entice them by flattery, lures, and tempting gifts, to abandon the religion wherein they were born and educated, in order to embrace Christianity! Such practice is not only contradictory to all moral correctness, as has before been stated, but it proves the cause of great mischief; it occasions divisions in families, the husband divorced from the wife of his bosom, the father cast off by the issue of his loins, and nature's best affections converted into hatred: the very children are made to deplore the corruption of heart of their parents, and who knows but that they in secret, curse those their souls once held most dear? Can such things be pleasing in the eyes of God? Will the gracious Father of mankind be gratified with such actions? Behold the light of truth is now illuminating all Europe; peace and brotherly love is prevailing among nations of various religious persuasions; the sword of persecution has been returned to its sheath, and those dark ages, when nations strove with nations, and made human blood flow in streams, on account of the different modes of worship, have passed away; all nations now acknowledge one universal Father; and virtue, justice, and righteousness,

are the only tests whereby men are estimated:—every reasonable person therefore, will certainly deem it proper to leave the votaries of every religious persuasion, quietly to follow his native faith, and not endeavour by persuasion, or promises, to induce him to swerve from it. Nay, it is a question, whether it be not a greater crime to attempt the conversion of persons to a different faith, by promises and gifts, than to effect proselytism by fire and sword; for, at all events, in the latter case, the converted have this comfort in reflecting, that their apostacy was forced upon them; for which reason God may still pardon them: whereas in the first case, after the covetousness for pelf, and the lust for pleasure shall have ceased (according to the nature of man, when he shall have acquired and have become satiated with enjoyment) their minds will become agitated by restlessness, disturbance, and repentance, their souls will be disgusted with life, their hearts like a troubled sea will render them sad and desponding all the remainder of their lives, pouring forth imprecations against their seducers." p. 8, 9.

Could we be persuaded that all religions in which men are sincere are equally good, and lead their votaries to future bliss, we should never wish to convert either Jew, Pagan, Socinian, or Deist; but "as a man thinketh so is he;" and if his theological views are fundamentally erroneous, his devotional feelings cannot be right; his duty to the only true God cannot be acceptably performed.

We are persuaded that those who wilfully reject or disown the true God and Jesus Christ whom he has sent, and persevere in their opposition, will never attain to happiness in the world to come: and if we have any benevolence, must we not wish, consistently with our own sentiments, to turn men from darkness to light; and from the power of Satan unto God? We receive the Old and New Testament together with as much veneration as any Jew feels for the former alone; and must we not wish to convince all men of the truth, concerning the whole word of Jehovah? It ought to be a strange thing in the eyes of Jews, that Christians have not exerted themselves more generally and perseveringly for the salvation of the rejected sons of Israel.

No doubt the foregoing extract was written in con-

sequence of the efforts which have been made in London for the conversion of the Jews; but if any other means have been used for that purpose than those of argument and rational persuasion, we join with Rabbi Cohen in reprobating them. That the Christians in London have been imposed on in several instances, by Jews who pretended they were converted, for the purpose of obtaining charitable assistance from the Society for propagating the gospel among them, we have been credibly informed is a fact; but that any have attempted to entice Jews to Christianity by "flattery, lures and tempting gifts," has never been proved, nor shall we believe it without evidence.

Let us, however, proceed with the summary of Jewish doctrine. Happiness they say, is either temporary, arising from riches, honours and the good things of this world; or permanent, which consists in "that delight of the soul which is formed in worthy actions, in the comprehension of truth, and the acquirement of a good name." p. 13. This permanent happiness is to be obtained by Gentiles, if they observe the seven laws given to the sons of Noah; and by the Jews, if they observe the more difficult institutions of the Old Testament, so far as the land in which they live will permit; for all the institutions of the Old Testament are divisible into such as could be complied with only in the land of Judea, and such as "are eternally obligatory, and do not depend on time or place." p. 13 and 28. They teach that man is a compounded being, consisting of body and spirit: and that immediately after death the spirit of a meritorious man exists, associates "with angels in the shadow of the Almighty," and enjoys eternal delight in Paradise. They believe in the existence of one incorporeal God, who is, "without a second in any manner or association;" who is eternal, and both generally and particularly superintends "without the intermediation of any other power whatever," all his creatures and all their actions. This God communicated his prophetic spirit to the prophets, and particularly to Moses, the prince of prophets, like whom none has appeared, or ever

will appear, having "power to set aside his directions." p. 19 and 27.

The Christian world believes, that a prophet like to Moses has arisen, who instead of setting aside the directions of that great law-giver fulfilled them. Some of his institutions terminated by their own limitation when Shiloh came: and such as did not, the Son of God enforced by his precepts and example. Oh that the Jews would consider and understand their own Scriptures! Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken:—and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. 15, 19. Jesus Christ like Moses was meek, and endured the contradiction of the Israelites against himself; like Moses he was a prophet; and like Moses a mighty law-giver, that leads all the faithful followers of Abraham to the spiritual Canaan. The Jews, nevertheless, believe, that the law, whether ceremonial or moral, must remain for ever permanent and obligatory; and that the Lord will reward those Jews who fulfil it, and punish all the circumcised who transgress it. "We believe," say they, "that the Redeemer will come at the time appointed, which is known to God alone; who will gather the dispersion of Israel, and restore the government to the house of David." We believe that the Messiah has already come once, in the flesh; and Christians in general expect a spiritual and powerful, but not bodily coming of the Redeemer, when the Jews shall actually return to Judea, enjoy their national institutions, and all the nations belong to that very visible Church which was set up by covenant with Abraham.

It is another article of the creed of the modern Jews, "that at the end of the world, those who sleep in the dust will awake, and all those who have died will return to life."

Besides the written law of God, the Jews believe in an oral law, explanatory of the written, which they af-

firm has been handed down from God through Moses, by the tradition of one generation to another; just as the Roman Catholics believe, that Christ delivered an oral law to his apostles; even the traditions of their Church, which they deem explanatory of the New Testament, and of equal authority with it. The oral law of the Jews and Catholics must of course depend on the memory of their Rabbies and Priests, and we well know how apt men are both to exaggerate and forget.

The Jews are Arminians on the subject of human ability and the efficacy of repentance; for they maintain, that by continual contemplation and effort a man may root in himself the love of God and man; and that by repentance a "sinner is able to preserve his soul from the punishment due to his transgressions:" and this surely is a necessary doctrine for those who admit that men are sinners, and yet do not admit, that a divine Saviour has purchased eternal redemption for his people.

Rabbi Cohen's *Elements* contain nothing else worthy of particular notice, unless it be an explanation of the sin of idolatry, with which we conclude.

"Q. What is idolatrous superstition?

"A. The fallacious belief and vain fears attached to certain supposed ominous appearances of the planets and other wonderful though natural phenomena; the prognosticating events from such appearances; the bestowing divine honour and love on such things as are not divine, notwithstanding that they are acknowledged not to be the Deity. The placing implicit faith in man, or in circumstances depending on chance, by which means the heart becomes weakened in its proper trust on the true God. Under this head is comprehended the employment and dependence on witchcrafts, enchantments, or divinations. All which actions are equal to idolatry. In this estimation he is included, who places his dependence on his wealth, his power, or his wisdom; by which he lessens the trust due to that God, who alone gives strength to effect mighty deeds." p. 34.

ARTICLE IV.—*A Historical Sketch of Opinions on the Atonement; interspersed with Biographical Notices of the Leading Doctors, and Outlines of the Sections of the Church, from the Incarnation of Christ, to the present time; with Translations from Francis Turretin, on the Atonement.* By the Rev. James R. Willson, A. M. Philadelphia: published by E. Earle. 1817. pp. 351. 8vo.

MR. WILLSON is a thorough, consistent and fearless Calvinist. His doctrinal views correspond with our own, and of course we think his writings valuable. We may be deemed partial in reviewing him, but we shall endeavour to be just; while we make it our principal business to give an outline of his history of the doctrine of the atonement.

That Christ Jesus entered into covenant, in the counsels of eternity, to save all that were chosen in him into eternal life; that in the fulness of time he became man and fulfilled his mediatorial engagements, by rendering a perfect active obedience to the precepts of the moral law, and by suffering the penalty incurred by the sins of his people, and of their sins alone, so that it is a matter of debt to Christ, but of grace to the elect, that they should all be effectually called, justified, sanctified, and glorified, is the doctrine of a plenary, definite, personal atonement, which Mr. W. thinks was inculcated by the apostles, and prevailed in the first and purest age of evangelical sentiment. The Scribes and Pharisees he considers as having been the first opposers of this doctrine of life, for they taught men to expect acceptance with God on condition of ritual observances, regard to traditions, and mere morality.

Among the Christian Fathers there seems to have been no controversy about either the nature or the extent of the atonement, and therefore they did little more than occasionally quote the Bible on the subject, until Arius arose, who denied the essential divinity of the Son of God; and was condemned as a heretic, by the council of Nice in the year of Christ 325. Arianism, however, became the religion of the imperial court, and

prepared the way for the introduction of "the man of sin," and "the dark ages" of his reign. In place of the atonement of Christ, the Romish church exalted her unbloody sacrifices, penances, absolutions from priests, the superabundance of merit in the saints, and various institutions of human invention. Religion with the true doctrine of Christ's satisfaction to divine justice, fled away into the vallies of the Alps, and continued there, until God sent them, hand in hand, to enlighten Martin Luther, and God's heroes of the Reformation from popery. They revived the doctrine that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark x. 45.

Among the Protestants, John Arminius, who was born in Holland, A. D. 1560, was the first who extensively propagated the tenet of an indefinite, universal atonement. That Jesus died for every child of Adam, so as to render satisfaction for the sins of Judas, as much as for Peter, was a doctrine of Arminius and his followers, condemned in the Synod of Dort, in 1616. The British divines who were present, expressed the sentiments of the majority of that body, when they stated, that "All those for whom Jesus died shall experience the efficacy of his death, for the mortification of sin; and they 'shall become kings and priests unto God.'" From Arminius all who bear his name in the Protestant churches, have derived their doctrine of universal atonement or redemption, which they couple with that of salvation on condition of personal repentance and perseverance. From the time of Arminius to the present day, the greater part of professing Christians not in the papal connexion, have been denominated either Calvinists or Arminians, according as they have favoured the doctrines of the Rev. John Calvin, or of the Rev. John Arminius, concerning election, the extent of the atonement, human depravity, human ability, and the perseverance of saints. As distinct ecclesiastical denominations, however, neither party has existed, but in almost every organized section of the Christian

church, both Calvinists and Arminians have been found.

In the Protestant church of France, Piscator, Cameron and Amyraut were the principal instruments of turning men from the truth. Mr. Willson conceives that the revocation of the Edict of Nantz, which exterminated that church, was a divine judgment for the shameful manner in which she temporized in her great councils, about the introduction of pernicious errors. The Arminian doctrine of atonement was probably originated by a desire to reconcile Socinianism and Calvinism, for before Arminius modified the protestant creed upon this subject, he had probably become conversant with the sentiments of Lælius and Faustus Socinus, who while they opposed popery in Tuscany and Switzerland, opposed also the divinity of the Son of God, and denied every species of atonement. "While error was spreading in Holland, by Arminius and his disciples; in France, from the Saumur; and heresy from Racow, in Poland, the school of Geneva for a great many years preserved its attachment to the system of the reformation, without the least deviation." p. 63. The Reformed Church of Holland is to this day orthodox in her professions; the Reformed Church of France was dispersed, and at present the Romish religion prevails there, with the exception of a few Protestant Episcopal English churches; and in Germany, and indeed on the continent of Europe generally, either Socinianism or Arianism, is the predominant system among the public teachers of the order of Protestants. A respectable German minister of the city of New York assured the conductor of this Review, that he was personally acquainted with more than one hundred German Protestant ministers, and among them all four only could be found, who did not wholly deny the divinity of Christ and every kind of satisfaction to divine justice for the sins of men.

From the continent, Mr. W. passes in his historical researches, to England and thence to Scotland. He gives us the result of his investigations in relation to the first reformers in these countries, the Established Epis-

copal church, the Presbyterians, the Independents, the Westleyan Methodists, the Quakers, the Baptists, the Swedenburghians, and the different species of Scotch Seceders and Covenanters.

From Scotland Mr. W. passes to America, and devotes more than ninety pages to the historical sketch of opinions and parties in this western world. As might have been expected, he is more minute in his details concerning his native land, than any other. The English Puritans who first settled New England were Calvinists, who believed and taught the doctrines of the Westminster and Savoy Confessions of Faith. Our author makes us particularly acquainted with the views of Richard, Increase, and Cotton Mather, of John Harvard, Benjamin Coleman and others, who were zealous opposers of Arminianism. It found its way, however, into Yale College, even in the time of Coleman, greatly to his sorrow. In Virginia, Arminianism was planted simultaneously with the established Episcopal clergy of the colony; and Maryland received the Romish religion from George Calvert, Baron of Baltimore; while Pennsylvania was originally imbued with Quakerism, by the celebrated William Penn. The Reformed Dutch Church in New York and New Jersey was a branch of the Reformed Church in Holland, and retained the orthodox confession of the reformation. The Presbyterian churches in the United States were at first formed through the influence of emigrants from the different Presbyterian churches in England, Scotland and Ireland: and they too adopted the orthodox creed of their progenitors, in the old world.

To presume that there were, from the organization of the Congregational and Presbyterian churches, no Arminian teachers in them, would be presuming too much; but it is certain, that the Westminster Confession was generally acknowledged by these denominations in the United States, to be a correct exhibition of scriptural doctrine, until the appearance of the "New Lights" in the days of that eminent servant of Jesus Christ, the Rev. George Whitefield. When he first

preached in this country he maintained some few erroneous tenets, which he subsequently retracted and refuted; as will be evident to any candid reader of his works. He was the honoured instrument of calling multitudes of sinners into the faith and fellowship of the Son of God.

Through his instrumentality, many who were fast asleep in the soundness of their faith, were aroused to activity. The pious generally hailed him as the great apostle of the latter days. Many opposed him from very different motives. Dr. Chauncey of Boston, the inventor of a protestant purgatory for the Universalists of his order, in which a few thousand years of torment are to fit them for heaven, was called into the streets of that town very early on a certain morning by the ringing of bells: he found the multitude pressing along as men in haste to extinguish a fire, and could not divine the cause of their eagerness, until in Cornhill he met Mr. Whitefield in his robes. "Good morning, Dr. Chauncey," said the mighty orator.

"What! are you here, Mr. Whitefield, making all this noise?" said Dr. Chauncey, with more unceremonious roughness than he was accustomed to use; "I'm sorry to see you, Sir!"

Whitefield bowed very graciously and replied, as he shot by him, "Ah! good Doctor, and so is the Devil."

Others opposed Whitefield because they thought his preaching too exclusively addressed to the feelings of his auditors. "They admitted, that Mr. Whitefield might be, and no doubt was, instrumental in the conversion of numerous sinners; that he was pious and honest in his intentions; but they feared that the storm of passion which was raised, would lay waste the order of the church, and in the end, produce more evil than good." p. 137. Of the revival which followed his ministry, Mr. Willson judiciously observes, that through the instrumentality of Satan and the corruptions of the human heart, it was the means of introducing into the Presbyterian church evils of which it has never yet been able to purge itself; even while God made it

prove the means of salvation to many sinners. This is nothing unusual; for when Satan sees any of the servants of God uncommonly industrious in sowing the good seed of the kingdom, it stirs him up to new zeal in sowing tares.

It was in the time of Mr. Whitefield that a new sect began to arise in New England, which has since borne the name of Dr. Samuel Hopkins, who with Doctors Bellamy, West, Spring and Emmons may be considered as having founded it. They have ingeniously attempted to blend Calvinism and Arminianism. On the subject of atonement the Hopkinsians more nearly agree with the Arminians than with any other denomination; for both say it is indefinite, and universal in its own nature, and in the extent of its design. The Arminians say that it brings all mankind into a salvable state; and the Hopkinians that it opens a door for the salvation of all mankind; which amounts to the same thing: but after the full atonement is made for all, the former suspend the salvation of sinners upon the foreseen, self determination of some to accept of proffered grace; and the latter upon the sovereign pleasure of God to apply the atonement not to a covenant people for whom it was made, but to the objects of a particular election. That Christ was legally punished at all, is denied by the Hopkinsians; who deem the sufferings of the Son of God a sovereign display of the divine hatred against sin, made in a glorious, innocent, guiltless, divine individual: in consequence of which God can be discovered to be the enemy of sin, even while he passes by the transgressions of the elect, without ever punishing them in any one. At present this is the prevailing doctrine among all denominations in New England, who believe in any atonement by Jesus Christ, which the Socinians do not. It is but justice, however, to say, that a great portion of the clergymen who receive this Hopkinsian doctrine of atonement, reject the other peculiarities of the system, and either agree with the pious Arminians, or the Calvinists, in very many other tenets. We conceive, nevertheless, that while a man

may be pious, and do much good by teaching the truth so far as he holds it, yet no man can be a *consistent Calvinist* and deny a definite, plenary, legal satisfaction to divine justice for all the sins of those who shall be received to heaven. It is the inconsistency of their system, who in many respects are sound in the faith, that has facilitated the introduction of Arianism, Socinianism, and Deism, into Massachusetts, and some other places in our country. We recollect to have heard the Rev. Joseph S. Buckminster of Battle Street church in Boston, say, at a time when his opinions appeared to be in a state of fluctuation, "that to be consistent he must either be a thorough Calvinist of the old school, or else renounce Calvinism altogether." Many men of extensive erudition like himself have felt the force of this sentiment, and it needs not the spirit of prophecy to foretel, that nothing short of Calvinistic preaching will ever recover the thinking men of Boston from Socinianism. The Hopkinsian Calvinism as it is called, may gain some proselytes, on account of some evangelical doctrines that are mingled with the heterogeneous mass, but the system of the ancient fathers of New England must be revived there, or the present lamented heresy must continue to prevail; unless God should adopt some method of working, novel in the history of his gracious providence, for the revival of his work.

Could the clergy of Connecticut be corrected in their views of the atonement, they would then be thorough Calvinists at once; for with the exception of a few admirers of Dr. Emmons, they are now Calvinists, so far as it is possible they should be, while they consider the Son of God as having obeyed and died for those who shall experience the justice of God in their own personal sufferings in hell.

Mr. Willson is a Covenanter; and it is very natural for him to suppose, that the introduction of the versification of the Psalms by Dr. Watts into the eastern churches, "~~was~~ setting open the floodgates of error." "With the Psalms of Watts, his other writings were introduced into New England. Men who had been ac-

customed to sing only divinely inspired songs, when they began to sing those of Watts, would naturally attach something like the notion of inspiration to his character, as thousands have since done, who assert that he was as much inspired as David. Hence they would be ready to embrace every opinion which they found in his writings." This is imagination and not history; and we must imagine too, that instead of David, Mr. W. should have written Rouse, or Tate and Brady, or Sternhold and Hopkins, or Dwight: for surely no Protestant of common sense would say Watts was as much inspired as David. We have heard of some Covenanters who were reputed to hold that David was the author of Rouse's poetical, (or shall we say prosaic?) paraphrase; but really Mr. Willson's anecdote is more incredible than this. The writings of Dr. Watts have not been so generally read as our author supposes; and yet we cannot deny that Dr. Watts' treatise on the pre-existence of the human soul of our Saviour has wrought much mischief. It has enabled the Socinians to claim that good man as one of their antitrinitarian party. It was the book which first turned the head of the Rev. John Sherman of Mansfield in Connecticut; for we well remember to have seen it in his hand, and to have heard him comment upon it, when he first published his departure from the faith, to the Clerical Association of which he was a member, and attempted to convince them that Dr. Watts is correct in his Sabelian notions. We wish the pernicious consequences of that treatise had terminated here, but a member of congress assured us, that in January of the present year, the Rev. Mr. Allison, chaplain to congress, preached the doctrine that Christ's human soul was created before his body, before any other creature, to the legislature of the nation, and referred to Dr. Watts as the father of the doctrine. Now most men know, that the members of congress in general study theology very little; and yet sometimes talk much about it among their religious constituents; and it is to be feared many will remember to carry home and circulate this heresy,

while they forget every thing else which Mr. Allison may have preached during the whole session. He told a member of congress that he had entertained this notion for twenty years. It is to be regretted that he did not publish it before, that had he been then elected chaplain, the refutation of his distinguishing error might have gone with him to Washington. If our life is spared, we will review this treatise of Dr. Watts, at some convenient time; and therefore now resume the thread of Mr. Willson's history.

The arrival of Dr. Joseph Priestley in this country he considers a matter of considerable interest.

“ When he arrived in Philadelphia, the celebrity which he had acquired as a philosopher, chiefly as a chemist, procured him much attention, from many distinguished men; but the Presbyterian clergy did not recognize him as a minister of Christ Jesus; nor indeed did those of any of the Christian societies in the city. They were aware of his heretical opinions, and were resolved to shew him no countenance. Though he was introduced to many of the clergy, yet none of them invited him into their pulpits. In the Philadelphia Academy there is a room appropriated to divine worship on the sabbath, for any denomination of Christians, who have no place of their own. In this Dr. Priestley was permitted to deliver his lectures, and was heard by crowded audiences, whom curiosity to hear a man of such celebrity drew together. These opinions which he knew were obnoxious, were kept out of view till the last lecture which he delivered, in which he unfolded, without disguise, his Socinian heresies. Some of the clergy of the city occasionally heard these lectures.

“ He formed an acquaintance with Dr. Ewing, and on one sabbath went with him to his church in Market street. The doctor introduced Priestley into his pew, without giving him an invitation into his pulpit, as was his custom, with those gentlemen whom he recognized as brethren in the ministry. The preachers too attacked, with great faithfulness, the heresies which Priestley was endeavouring to disseminate. He and his Socinian brethren were greatly offended with these insults, as they called them, and with the opposition made to his creed. They represented him as a persecuted apostle. Little did they consider that he was endeavouring to destroy every thing, which the great body of Christians, from the beginning of the world, had held most sacred,—that he was attempting to pluck the crown from the head of the Messiah, whom they adored,

and to wrest from them all those hopes of salvation, which were founded upon his atoning sacrifice. Though much respect was shewn to the philosophical foreigner as a man of science, in both New-York and Philadelphia, yet as his heresies rendered his very name unsavory to nearly all Christians, his situation was far from being comfortable. He indeed professed no anxiety to disseminate his principles, but as we learn from his life, and from some of his letters published since his death, it was the governing principle of all his actions, after he came to America. Among the common people he made little progress, but they were not the persons whom he was chiefly solicitous to gain over in the first instance. His object was the great. Among the distinguished persons with whom he became intimate was Mr. John Adams, at that time vice-president of the United States; who was his constant hearer while in Philadelphia,* and who it is said received the sacrament at his hands. Mr. Adams was no doubt honest in his preference of Dr. Priestley's ministry, on account of the creed which he held. Long before that period he was called an Arminian. Though we have no decisive testimony that Mr. Adams became a convert to the Socinian creed, yet from the honesty of his character, and the preference which he gave to Priestley's ministry, hardly a shadow of doubt exists that he did. In 1796, the first volume of Priestley's *Evidences of revealed religion* was published, and dedicated to the vice-president. To proselyte a president was in his view almost to convert a nation. In 1797, Mr. Adams was inaugurated president of the United States; and thus there is good reason to believe that the creed of Socinus was elevated to the highest official rank in the republic."

"Soon after Mr. Adams's elevation to the presidential chair, there was a commissioner to be appointed to Great Britain for the settlement of some important concerns. Before that time Thomas Cooper, Esq., Dr. Priestley's friend, had arrived from Europe. Mr. Cooper was his theological disciple and of the same political creed. Priestley wrote to President Adams, a letter, recommending Cooper as a fit person to be appointed on the embassy to England. The president with some temper, rejected the proposition, declaring that there were Americans capable of filling such stations. Dr. Priestley now perceived that Mr. Adams did not suit his purpose; that Pennsylvania was a powerful state, whose weight thrown into an opposite scale, would probably change the administration; and that he could perhaps produce more effect upon a person of another

* Priestley's Life, Vol. II. p. 760.

character, at the head of the government. He took his measures accordingly. A newspaper was established at Northumberland, under the patronage of Dr. Priestley and the friend on whose behalf he had made application. Many circumstances relative to this establishment and its editor were not very honourable to the doctor and his friend. In this paper Dr. Priestley published several addresses to the people of Northumberland,* and in relation to the political state of the country. These addresses and numerous other articles from his pen, and that of Mr. Cooper, were published, not only in Northumberland, but circulated, by other papers, over the whole state, and produced very great effect on the election of an opposition governor in Pennsylvania; by which the whole weight of Pennsylvania was thrown into the scale in favour of Mr. Jefferson. He supplanted Mr. Adams. Though there were various other causes operating to produce this great political change, yet without the aid of Dr. Priestley and that of his friends' agency in Pennsylvania it is probable they would all have been ineffectual. Thus that Redeemer who governs the nations, made the very man, whom Mr. Adams had countenanced in his opposition to Messiah's divinity, one of the principal instruments of degrading him from the high station to which he had been elevated." p. 147—150.

Our readers have in the foregoing extracts a fair sample of the work under review; and abundant evidence that the author has not become acquainted with a multitude of facts to no purpose. He is ingenious in connecting them together, by showing their relation to each other as causes and effects; and if he is sometimes fanciful, he is more generally just, and always plausible.

He is rather fanciful in considering President Adams as having "prodigiously accelerated the growth of heresy," in Harvard University of which he was a Trustee, and in the capital of his native state. We think it true, that all the officers in the government of that literary institution are Unitarian, unless it be the Rev. Professor M'Kean; and with the exception of the Rev. Messrs. Huntington and Dwight, every congregational minister (not of the Baptist order) in Boston, denies that Jesus Christ is a divine person, constituted by the union of a human and divine nature: still we think, that Pre-

* *Life of Priestley*, vol. I. p. 201, 2, 3, 4.

sident Adams and the books Dr. Priestley may have given him, had very little influence in making the churches in Boston and its vicinity Unitarian. Priestley's works were known and read there long before the President personally knew the author, at least in America. Indeed it is questionable, even now, whether Mr. Adams is any thing worse than a pliable Arminian, who thought the Chief Magistrate of a Republican Nation ought to treat so great a philosopher as Dr. Priestley was, with attention.

Should we assign reasons for the introduction of Socinianism into Boston, and for its prevalence there, they would be such as the following. The churches of Boston have been from their first organization absolutely independent: their councils for ordination have always been selected at the will of the congregation and the pastor elect; and hence if any one was elected, it was not difficult to procure his ordination and instalment. A council could be picked, in any country of independents, that would ordain almost any decent man, however erroneous he might be; especially if it was a fundamental article of their *liberal creed*, that *no creed* should be exacted from the candidate. There was a church of this description in West Boston, whose first pastor was the Rev. Mr. Mayhew. He was not deemed sound in the faith by the other churches and clergymen of his own time; and they wisely declined intercourse with him, in ministerial labours. His successor was the Rev. Dr. Howard, whom the writer personally knew. He was a grave, learned, dignified Unitarian. During the greater part of his life, the pastors of the churches declined any exchange of pulpits with him; but he was a member of their clerical association, and by the charter of Harvard University, one of its Trustees. In the latter part of his life, he used to say, in the society of his brethren, "Gentlemen, you have all come around to me, and my opinions: mine remain what they were: once no man would exchange with me; but now you all do." His intercourse with them, and his learning, especially with the younger divines, had great influence.

Dr. Chauncey was one of his cotemporaries, and he was not slothful in the propagation of his doctrine of the final restitution and salvation of all men. Two errorists would naturally unite in self-defence against the orthodox; and according to the scheme of the independents, Doctors Howard and Chauncey could form a voluntary association for the licensure of a candidate; or with a Deacon from each of their churches, a council for the organization of churches and the ordination of Pastors. What course of education and study rendered Mayhew, Howard and Chauncey heretical, we are not able to say; but this we know, that man is prone to evil, and ever ready to be misguided by the pride of reasoning and love of popularity. The facts we have already stated are corroborated by another, that when the council convened to install the Rev. Charles Lowell in the place of Dr. Howard deceased, the church which had elected him were unwilling that he should be examined as to his doctrines, or submit any creed for inspection.

Those who were licensed to preach, as many were, upon the recommendation of a single Pastor, and the exhibition of a single sermon, without any doctrinal examination, often proved to be, what some denominate "Moderate Calvinists," or "Old fashioned Arminians;" and by the inconsistencies of their plan, as we have above hinted, exposed the truth unintentionally, to the successful attacks of the Antitrinitarians with whom they familiarly associated.

A secret of the art of making Socinians of common hearers ought to be published, for the benefit all concerned. We had it some years ago from the Rev. Dr. Kirkland, now president of Harvard University. He said that he had never preached in favour of the doctrines of the Trinity, the Divinity of Jesus Christ, and the Atonement, nor against them; and he was determined that he never would; because should he oppose them, it would alarm some of the pious old women of his charge; and should he let them alone, the natural propensity of men to liberal doctrines would soon introduce a generation that would discard those Calvinistic

tenets. He was right in his calculation, and sound in his policy; for *the natural man receiveth not the things of the Spirit; neither can he know them, because they are spiritually discerned.* In the Presidential chair of the University, we should suppose, however, that the Doctor would think it expedient to oppose plainly these old errors of the reformation, as he must certainly deem them; and to inculcate lucidly his liberal notions; and if we verily thought his scheme consistent with the word of God, we would imitate, if not excel his zeal in making Socinians.

Mr. Willson is more correct in his exhibition of the present state of the different sections of the visible church in America, and in his estimate of the probable effects of the different Theological Schools that at present subsist, than in accounting for the heresy of Boston. He considers the Rev. John Codman, of Dorchester, as the only thorough Calvinist in Massachusetts, because he alone is known to receive the doctrine of a definite atonement, exclusively for the elect. p. 160. But to follow our author, and consider his remarks upon the character and influence of almost every President and Doctor of Divinity in the United States, whose name has ever reached our ears, is impracticable. We will just remark, that we were pleased to find in his pages, an extract from the Minutes of the General Assembly, relative to their condemnation of a book entitled "The Gospel Plan," by the Rev. William C. Davis; and that we hope this highest Judicatory of the Presbyterian church will not in future swerve from its own example of orthodoxy. Mr. Willson concludes his sketch with the observation, that "a very large majority of the professors of religion in the United States, are either Hopkinsians, or entire Arminians, and as such opposed to the doctrine of a definite atonement. The wealth of the nation is in the hands of error; and the learning is pretty equally divided. Piety is on the side of Calvinism, in all cases, though many pious men are erroneous in some of their opinions." Mr. W. is an honest man; he writes as he thinks; and

with such plainness that every reader must fully comprehend his meaning, in every sentence.

His Sketch is followed by translations from Francis Turretin on the necessity, the truth, the perfection, the substance, and the extent of the atonement. On the last article Turretin is most copious; and the whole is a rich gift to the English reader. We prize it the more because the extent of the atonement is the most important subject of controversy, next to that of Christ's divinity, which is agitated at the present day; and because Magee in his late work on the atonement, wholly omits the inquiry, whether it was made only for the elect.

In studying the Bible, we should aim at obtaining correct views, first of ourselves; secondly, of the person of the Son of God; and thirdly, of the nature of his mediatorial work. Now many will contend earnestly, as they should, for the divinity of Jesus Christ; who are quite offended that we should "make a noise," as they say, about the extent of the atonement; that is, about the nature of Christ's work. We ask, why should Jesus be a divine person, of a human and divine nature, unless the nature of his mediatorial work required it? And why should we be solicitous about inculcating right notions of Christ's person, if the nature of his work is not of primary importance? Let Dr. Morse, the Rev. Moses Stuart, Dr. Samuel Worcester, and others, attempt to teach the Rev. Messrs. Channing, Lowell, Thatcher, and the most acute Socinian living, President Kirkland, who and what Jesus Christ is, in person and nature: we wish them good speed: and as for ourselves, since we have no Socinians south of Massachusetts that seem to require much argument, unless it be the pompous gentleman just gone to Kentucky, we shall address ourselves to the work of showing from the scriptures what the Lord Jesus Christ performed as the Saviour of sinners; for he was *made perfect*, as a Mediator, *that he might become the author of eternal salvation to all them that obey him*. Heb. v. 9. If we could think it of little importance to inquire, whether

Jesus actually was punished, so as to expiate the sins that were laid upon him; whether he rendered a legal satisfaction to divine justice, and for whom; we could then think it of proportionately little moment to ascertain whether he is God, or not; for a mere man, might have been exhibited as a martyr to the truth; and a sinful man, or a devil might have been set forth as a monument of God's hatred of sin, as a picture of the vengeance due unto us, and so have opened a door for us to escape the damnation of hell, without the possibility of its being said, that the holy God had given no satisfactory proof of his abhorrence of transgression. In short, if we would be consistent, we must all come to the acknowledgment of a plenary, definite atonement, or of no atonement; and in the latter case, we should all be Socinians together, and hail Boston not only as the cradle of American liberty, but of the last religious reformation.

"But good people, and even good ministers of Jesus differ; and shall they continue to dispute?" We reply, in the language of our author, contained in a short *appendix*, "Let all, who love our Lord Jesus Christ, love each other, discuss their differences with candour, and say to each other from the pulpit and the press, and in social intercourse, what they say of each other among their own connections. Probe the wound, lay open the sore, and then heal it." p. 348. To you, therefore, Mr. Willson, we say; that your fears about the new version of Psalms in the Reformed Dutch Church, are groundless; and that the intercommunion in the Lord's supper, with members of different sections of the visible church, for which you impliedly censure Dr. Mason, is defensible. This we hope to prove to you, if we have not already done it in a former number, when we shall pay our respects to Dr. Mason himself. In the meantime, thou man of genius, whose fancy sometimes runs away with judgment; of fervour, faults, and powerful intellect; thou kindred spirit, adieu.

ARTICLE V.—*A Concise View of the principal points of controversy between the Protestant and Roman churches: containing, 1. A Letter to the Roman Catholics of the city of Worcester in England: 2. A Reply to the above Address, by the late Archbishop Carroll: 3. An Answer to the late Archbishop Carroll's Reply: 4. A Short Answer to the Appendix to the Catholic Question, decided in New York in 1813: and 5, A few Short Remarks on Dr. O'Gallagher's Reply to the above Answer:* By the Rev. C. H. Wharton, D. D. Rector of St. Mary's church, Burlington, N. J. and member of the American Philosophical Society of Philadelphia. New York; published by D. Longworth, 1817. 8vo.

ONE hundred and twenty pages of this volume were written by Archbishop Carroll, so that the sentiments of the Roman Catholics in America have a fair chance of being represented in the most favourable manner. The other parts of this work, consisting of four distinct pamphlets, separately paged, and printed, if we may judge from the paper, but corresponding sufficiently to make a neat volume, are from the pen of Dr. Wharton. This estimable man, was born in America, and educated in a Society of the Jesuits in Europe, among whom he took orders; and became chaplain to the Roman Catholics of the city of Worcester in England. "At a period of life, when discernment should be ripe, when passions should be calm, and principles settled," he became convinced that the Roman Catholic church maintains several errors upon important doctrinal subjects; and that it was his duty to abandon her communion. In what year of our Lord, or of his own life, his separation from the Romish church took place, these pamphlets do not inform us; probably because the writers of them deemed it unimportant to gratify our curiosity. The period, from the description of it, might be located any where between the thirtieth and the seventieth year of his life, for a man's discernment becomes ripe at thirty, and ordinarily begins to be defective at seventy; but among high livers, at a much earlier date. At a certain time, however, Dr. Wharton espoused the

opinion, *that a man may be saved, and not belong to the Roman Catholic church.* It required no small degree of candour in one educated as he had been, and circumstanced as he was, to discover and admit this truth, in direct opposition to the creed of the church of which he was then a minister. "Neither *transubstantiation*, nor the infallibility of the Roman church," says Dr. Wharton, "are taught more explicitly as articles of faith, than the *impossibility of being saved out of the communion of this church.*" Some Romanists, he admits, have denied that this is any article of their private creed; but a *consistent* Roman Catholic must make it an article of his religious belief. Archbishop Carroll was undoubtedly one of the most liberal Catholics that ever wrote on this subject; and his ingenuity in attempting to prove, that the public creed of the Romanists contains not the doctrine, is equal to that of any Jesuit. He observes,

"I begin with observing, that to be in the *communion of the Catholic church*, and to be a *member of the Catholic church*, are two very distinct things. They are in the *communion of the church*, who are united in the profession of her faith and participation of her sacraments through the ministry and government of her lawful pastors.* But the *members of the Catholic church* are all those who, with a sincere heart, seek true religion, and are in an unfeigned disposition to embrace the truth whenever they find it. Now, it never was our doctrine, that salvation can be obtained only by the former; and this would have manifestly appeared, if the Chaplain, instead of citing Pope Pius's creed from his memory, or some unfair copy, had taken the pains to examine a faithful transcript of it. These are the words of the obnoxious creed, and not those wrongfully quoted by him, which are not to be found in it. After enumerating the several articles of our belief, it goes on thus: *This true Catholic faith, without which no one can be saved, I do at this present firmly profess and sincerely hold, &c.* Here is nothing of the *necessity of communion* with our church for salvation; nothing that is not professed in the public liturgy of the Protestant Episcopal church; and nothing, I presume, but what is taught in every Christian society on earth, viz. that Catholic faith is necessary to salvation. The

* Bellarm. de Eccl. milit. l. 3. c. 2.

distinction between being a member of *the Catholic church*, and of the *communion of the church*, is no modern distinction, but a doctrine uniformly taught by ancient as well as later divines." *Carroll's Address*, p. 11, 12.

We have, in the foregoing extract, evidence of the writer's amiable disposition; and we should rejoice to find all the Roman Catholics of his mind, in allowing that persons may be saved, without being in their communion. According to this statement, *the Catholic church consists of all those who, with a sincere heart, seek true religion, and are in an unfeigned disposition to embrace the truth whenever they find it*; for the whole must be constituted by all the members. The Archbishop's description would do better for the *invisible*, than the *visible* church, for all those persons whose hearts are right with God, are regenerated persons, and have the Holy Ghost dwelling in them: but who these are, God the searcher of hearts alone infallibly knows. We believe that all persons of this description will be saved, whether they belong to the visible Catholic church or not. Abel, Enoch, Noah, and many other ancients were men of right hearts and minds towards God; and although the gospel was preached to them, and they had ordinances of worship, yet were they never members of the visible Catholic church; for it had no existence in their days. Indeed, there never was any portion of mankind set apart from the rest of the world, by charter, covenant, or the revealed will of Jehovah, so as to constitute a distinct society, that could be known and designated as the church of God, or the congregation of the Lord, until Abraham was called, and constituted the father of the faithful. Before God promised to be a God to him and to his seed after him, and to as many as the Lord our God shall call into his visible kingdom, there was no distinction between the church and the world. Out of the visible church, therefore, some have been saved, and others may be saved, if it shall please the Father of lights to shine into their souls, and warm them into spiritual life by his grace.

It was probably the wish of the amiable American

Archbishop to admit, that all those who with a sincere heart seek true religion and are disposed to embrace the truth, shall be saved; and he knew not well how to do this, without making them out to be *members of the Catholic church*. Now the Presbyterian churches teach, that "the visible *universal*, (that is Catholic) church consists of all those persons, in all ages and places of the world, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws." Form of Presbyterian Church Government, Chap. I. Sec. 2. and 62d Question of Larger Catechism. In defining the visible church, however, we pretend not to say who will, or will not be saved. The XIXth Article of the Church of England defines the visible church of Christ to be "a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." In this description of the Catholic church, which amounts to the same thing with the Presbyterian definition, only it makes no express provision for the membership of children with their professing parents; nothing is settled about the salvation of individuals. The question again occurs, "Does the Roman Catholic church maintain in her public creed, that a person not belonging to the Roman Catholic church cannot be saved?" In the Religious World Displayed, by the Rev. Robert Adam, is a treatise on Catholics, which was written by one of their denomination, and is declared by the Rev. M. Hurley, of this city, to be a fair, candid, and luminous statement of the tenets and discipline of the Roman Catholic church. That treatise recites from their liturgy twenty-four articles of faith, the first twelve of which are the Nicene Creed, originally adopted A. D. 325, and since approved by nearly every Protestant denomination, but with this preface; "I, N, N. with a firm faith, believe and profess all and every article contained in the symbol of faith, which the Holy Roman church maketh use of." To the Nicene are then appended twelve other

articles, together with a supplement which we shall here insert, because they present the *distinguishing tenets* of the Roman Catholics.

"13. I most stedfastly admit and embrace apostolical and ecclesiastical *traditions*, and all other observances and constitutions of the same church.

"14. I also admit the *Holy Scriptures* according to *that sense* which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise, than according to the unanimous consent of the fathers.

"15. I also profess that there are truly and properly *seven Sacraments* of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, viz. *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony*; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"16. I embrace and receive all, and every one of the things which have been defined and declared in the holy council of *Trent*, concerning *original sin* and *justification*.

"17. I profess likewise, that in the *Mass*,* there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion, the Catholic Church calls *transubstantiation*.

"18. I also confess, that under either *kind alone*, Christ whole and entire, and a true sacrament, is received.

* The *Missa*, or *mass*, of the ancient church, was a general name for the whole of divine service; but the members of the Church of Rome, now understand by this word, the office, or prayers, used at the celebration of the Eucharist; or, in other words, the consecrating of the bread and wine, whereby they become, according to their doctrine, the very and substantial body and blood of Christ; and the offering of them, so transubstantiated, as an expiatory sacrifice for the quick and the dead. The ceremonies of the mass consist of 35 different actions, all meant to allude to particular circumstances in our Lord's passion. See *Explicat. des Cerem. de la Messe*, or Broughton's *Hister. Libr.* under the *Art. MASS*.

"19. I constantly hold that there is a *purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful.—

"20. Likewise, that the *saints* reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be had in veneration.

"21. I most firmly assert, that the *images* of Christ, of the mother of God ever virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

"22. I also affirm, that the power of *indulgences* was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"23. I acknowledge the holy, Catholic, Apostolic Roman Church, for the *mother* and *mistress* of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

"24. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred *canons* and general councils, and particularly by the holy Council of Trent; and I condemn, reject and anathematise all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematised.

"I, the same N. promise, vow, and swear, through God's help, to hold and confess most constantly, to my last breath, this true Catholic faith, entire and inviolable, which at present I willingly profess and truly hold, and out of which none can be saved; and that I will take care, in as far as I can, that the same shall be held, taught, and professed by those who are under me, or of whom I shall have charge by my office. So help me God, and these Gospels of God. Amen."

This supplemental paragraph might have been called *Article 25th*. Dr. Wharton was not ignorant of his own former creed, and in his reply to the Archbishop, p. 12, gives us his translation of the principal parts of it, in nearly the same words. Dr. W. was correct in his assertion, "upon the authority of this creed, that neither *transubstantiation*, nor the *infallibility* of the Roman Church, are taught more explicitly as *articles of faith*, than the *impossibility of being saved out of the communion of this church*; for this true Catholic faith of the aforesaid creed out of which none can be

saved, is a belief of the very things, among others, which distinguish the Romanists from all other religionists;—is a belief in purgatory, mass, indulgences, the canons of the council of Trent, the use of images in worship, and the infallibility of the mother and mistress of all churches.

It is a favourable omen that Archbishop Carroll, and many other intelligent and amiable men, have of late, been disposed to explain away this obnoxious tenet; and could another General Council be called in France, England, America, or in any other country than Spain, Portugal or Italy, we presume this infallible church would authorize, and so render of divine authority, the nice distinctions of the present day.

Many have thought with the Archbishop, that other churches require something like this Catholic faith, and declare those without the pale of their Universal church to be incapable of salvation. Their mistake has probably arisen from the misapprehension of the Protestant doctrine of salvation through Jesus Christ alone, and faith in him. The XVIIIth article of the Church of England says, "they also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For the Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." This asserts not that all who are destitute of the written and preached gospel of Christ must perish; but that the heathen, if saved at all, must be saved not by their sincerity in idolatry, but by the name, that is, in consideration of the person, character, and work, of the Mediator. The Westminster Confession, chapter xxv. sec. 2. says, that out of the visible Universal church "there is no *ordinary* possibility of salvation;" because, if men profess *no true* religion, it is to be presumed, that they have none. Still this Confession admits, that out of the Universal church there is an *extraordinary* possibility of salvation; or that God may save as many of the heathen as he shall deem best, in some extraordinary way of giving them

an interest in the name of the Son of God, which they may never hear pronounced till they reach heaven. The sixtieth Question and Answer of the Larger Catechism of the Westminster Assembly comes nearer to the doctrine, that out of the visible church is no salvation, than any other portion of the Protestant creeds which we have read. It is asked, "can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?" The answer is, "They who have never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; [*by their so doing, as we understand it;*] neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body, the [*invisible, universal*] church." What we have inserted, appears to us to be plainly implied, for otherwise the reply would not be an answer to the question; which asks, not whether those who have never heard the gospel can be saved at all; but whether they can be saved *by their living according to the light of nature?* The reply in spirit is, "they cannot be saved by their own obedience to the law of nature; but if they who hear not the gospel are saved at all, they must be saved in the only way provided by God; which is through our Lord Jesus Christ." If Socrates was saved, it was not by his natural religion and morality, but by Christ. We will not pretend to decide, whether any of the Pagans who die in Paganism, will be saved, or not, but this we are ready to support, that there is no impossibility in their being saved in, and through, our Lord, in the same way that elect infants are; whom we take to be all infants that die before they have sinned after the similitude of Adam's transgression; that is, before they have individually committed *actual transgression*. If infants and Pagans enter Heaven, they must by an act of Jehovah, performed in consideration of Christ's atonement, be regenerated. Such a change must be wrought in the nature of their minds, that it will be natural for them to

approve the way of salvation by Jesus, so soon as it is revealed to them, and to love and serve the only true God, so soon as they have the opportunity of knowing him. This preparation of soul to confide in, love and serve God in Christ, has been called by several divines, (but improperly we think) the *habit of faith*, to distinguish it from *the mental act of believing*; and when, it is said, that faith is in every instance essential to salvation, even in a babe and a heathen, the habit, and not the actual exercise, of faith, is intended.

Were this a proper place for doing it, we would undertake to prove, nevertheless, that when God designs to save men, he ordinarily sends them the common means of salvation; and that the instances of regenerated adults who have never heard the gospel are, probably, very few indeed.

But it is time that we return to our controvertists. No sooner had Dr. Wharton relinquished the tenet, that none but Roman Catholics can be saved, than he began to doubt about other articles of his creed. This induced him to examine "the Old and New Testament with unremitting attention;" and the Bible soon convinced him, that the Roman church is not *infallible*. His Letter is principally devoted to the proof of this proposition; and Archbishop Carroll in reply stoutly contends, that the Roman Catholic church is infallible in her teaching articles of faith. Fallible, he admits, every member of her body may be in practice, and fallible too any individual, even the Pope, in his private opinions; just as the apostles were rendered infallible in their teaching, but not impeccable in their conduct: but it is "the constant belief of all Catholics, a belief in which there is no variation," that "infallibility resides in the body of bishops, united and agreeing with their head, the bishop of Rome." Address, p. 48. The church for which he claims infallibility, is not the church composed of all *the members*; nor yet does it consist of all who are in *the Catholic communion*;—it is the Papal hierarchy. Arguments for and against the infallibility of this church principally occupy the attention of these Polemics; for they agree

that transubstantiation, purgatory, the propriety of using images, and of worshipping saints, the doctrine of indulgences, several of the Papal sacraments, the celibacy of priests, and all the distinguishing tenets of the Romish church, depend on her infallible teaching. The amount of the whole is given by Dr. Wharton, that "the Church of Rome is infallible, because she herself has so determined." Letter, p. 26.

Two combatants were never more equally matched, than the reverend writers under review. They seem to have been educated together, to be of equal mental strength, and to contend seriously with great equanimity. For some incorrect expressions about our *senses* and our understandings being our *only means* of arriving at truth; about indifference to truth, as essential to candid investigation; and for the rather boastful assertion, to which he calls Heaven to witness, "that he has weighed every argument for and against your mode of religion with the same impartiality, as if the world contained no being but God and himself," the Archbishop justly reprimands his former friend; and if the Fathers are to be put upon a level with the Scriptures, the Protestant Wharton cannot stand before even the ghost of the departed Carroll. If the Bible and common sense are to be umpire in this controversy, Dr. Wharton has vanquished the Catholic. The arguments of the Archbishop for the infallibility of his church of bishops with the Pope at their head, are summarily comprehended thus: Jesus Christ appointed Apostles and made Peter their head, and the Vicar of himself; he gave his apostles authority to ordain their successors; the Roman Catholic bishops are the only successors in office of Peter and the other apostles; to the whole body of apostles and their successors Jesus gave the commission to teach all nations; their commission to teach would be vain without such a divine superintendence as to render it infallible; to the same body he said, "lo, I am with you always unto the end of the world;" to the same body he promised his Holy Spirit to guide them into *all truth*; and to the same he pledged his veracity, that *the gates of hell should never prevail*

against his church; that is, AGAINST THEM; so that should they publicly teach error for the truth of God, the gates of hell would prevail against them, and in that case Jehovah's word would be forfeited; which can never be. He argues thus, moreover; if the doctrine of the church is not infallible, men have no evidence that the Old and New Testament are divinely inspired; for they can ascertain only from tradition, handed down by the church from the apostles, what books are canonical: so that if the *unwritten* word of God is not received we have no warrant for receiving the *written* revelation. The most ingenious and favourable view of this subject of which we can conceive, is contained in *The Religious World Displayed*. The Roman Catholic writer in that work says,

"To this creed, rightly understood, every Roman Catholic assents, and by it, makes a profession of his faith; but as many take the liberty of attributing doctrines to them which they disavow, I shall here point out how they themselves understand what may appear to have most difficulty in this symbol. With them, nothing is to be believed by *divine faith* but what God revealed; and according to them, an article of divine Catholic faith is, *that, and only that, which has been revealed by God to his prophets, apostles, or other inspired writers of the Scriptures, and is proposed as such to her Children by the Church.*

"But whether this is proposed to them by the universal church, as the word of God *preached* by an apostle, or as the word of God *written* by an apostle, is a matter of indifference to a Roman Catholic; he believes the one with divine faith, as well as the other: as the first Christians believed the revealed doctrines of Christ with equal firmness before they were written, as they did after they were written. The first is, what Roman Catholics understand by *the word of God*, delivered to the church from the beginning, and handed down to us from age to age *by tradition*; the second is, *the word of God* delivered to the church, and handed down to us from age to age *by scripture*: and as they believe that the scripture contains the word of God, *because it has been so taught, preached, believed, and delivered successively by the church in all ages*, without one text of scripture to prove the same; so, whatever thing the same church dispersed throughout the world, has in all ages successively, without interruption, taught, preached.

believed, and delivered, as the doctrine of Christ and his apostles, a Roman Catholic believes that by divine faith.

"But every other law, or constitution of the church, although it were a constitution or ordinance of the Apostles, handed down to our time by tradition, such as the keeping holy Sunday, instead of Saturday, as commanded in Scripture, however *true* and *just* they may be in themselves, yet not being revealed by God, they are no objects of *divine faith*; and what their faith teaches concerning these is, that they are to obey their spiritual superiors, and the church, and observe her just ordinances. To understand, therefore, rightly, not only this Creed, but likewise the definitions of their general councils, it is necessary to bring the foregoing observations always along with us.

"They believe the scriptures of the Old and New Testament to be the word of God, and as such, have the highest veneration for them, and own them to be of the greatest authority upon earth, leading infallibly to truth, when *rightly understood*; but finding, by the experience of so many heresies since our Saviour's time, all pretending to be grounded on scripture, many parts of the word of God, even those that concern the most fundamental articles of the Christian religion, interpreted several ways, and made to signify things contradictory; the Roman Catholic does not presume to follow his own interpretation of any texts in it, contrary to the way they have been understood by the universal church in all ages since the apostles, however well grounded his own private sentiments may appear to him. For, as none but the universal church could with certainty tell him what books she received from the apostles, as containing the word of God; so he believes none but the universal church can point out to him, with certainty, in what sense the same word of God was delivered to her by the apostles, when a contest arises about the meaning of it; and to guard himself against error, he professes in this Creed, not to interpret it *otherwise than according to the unanimous consent of the Holy Fathers in all ages.*"
p. 18—20.

How to answer these arguments Protestants very well know; and we shall be contented here with remarking, that the Bible contains as satisfactory internal evidence of its divine origin, as the works of nature that they have proceeded from the Omnipotent Creator. For any other answer, we refer our readers to Dr. Wharton, who is a very chaste and instructive writer.

The question about the legitimate successors to the apostles Dr. W. seems little inclined to agitate with the Archbishop; and for ourselves, we must admit, that the Bishops of the Protestant Episcopal church have just as good a title to a legitimate succession to the Apostolic office, as the Pope and his Cardinals; if we make this difference, that the former have been excommunicated by the Mistress and her Papal Consort, whereas the latter have not. They may claim prelatical powers; but we believe Protestant Episcopal Bishops to be Pastors and Presbyters; and think we can prove from their liturgy, that their ordinations are essentially Presbyterian.

The two hundred last pages of the volume in our hand, consists of two pamphlets, in which Dr. Wharton exposes to merited disrespect the Roman Catholic doctrine concerning *the sacrament of penance*. In these he meets Dr. O'Gallagher, the author of "an Appendix to the Catholic Question decided in the city of New-York, July, 1813," as the champion of the Romish religion; and he finds him, in every thing but arrogance, greatly inferior to his former opponent. What Dr. W. attempted, he has accomplished; which was to show,

"First, that the doctrine of *auricular confession*, as a *divinely instituted sacrament of the Christian church*, has no foundation in the scripture. Secondly, that this doctrine was unknown to the primitive church; and that previously to the thirteenth century it had never been enacted into an article of faith and indispensable discipline.

"Thirdly, That neither the council of Lateran, nor the council of Trent, nor any other earthly tribunal, has a right to impose such a grievous yoke upon the faithful from a plea of infallibility; as this plea is altogether unsupported either by reason or revelation." p. 8.

A few of Dr. Wharton's expressions we deem exceptionable; especially some on the 15th and 16th pages of his "Short answer," in which he intimates that repentance in man renders God placable; that unequivocal evidences of repentance are sufficient to procure absolution; and that confession to God is effectual in obtaining forgiveness. This is loose theology; and inconsistent with the general tenor of the Doctor's treatise, in which

he honourably exhibits the atonement of Christ as the only procuring cause of absolution from the guilt and misery of sin. Without approving of every thing contained in this book, we must say, that it is well calculated to do good to Roman Catholics, because Dr. Wharton meets them on their own ground and brings the Fathers against the Fathers, and tradition against tradition; and that our Protestant brother of Burlington deserves the thanks of all who have occasion to defend the religion of the Bible against the see of Rome.

ARTICLE VI.—1. *A Brief View of Facts, which gave rise to the New-York Evangelical Missionary Society of Young Men: together with the Constitution.* New-York, 1817. pp. 20. 8vo.

2.—*History of the Young Men's Missionary Society of New-York, containing a correct account of the recent controversy respecting Hopkinsian Doctrines.* Published by the Society. New-York, 1817, pp. 40. 8vo.

3.—*Proceedings of the First Anniversary of the New-York Evangelical Missionary Society of Young Men: together with the Annual Report of the Board of Directors, and the Speeches delivered on the occasion.* New-York, 1817. pp. 42. 8vo.

4.—*A Plea for a Standing Ministry: A Sermon, delivered at the Anniversary of the Young Men's Missionary Society of New-York, on the 28th of December, 1817. By Alexander McClelland, A. M. Pastor of the Presbyterian Church in Rutgers street. Published at the request of the Society: with an Appendix, containing the second annual Report of the Young Men's Missionary Society, &c.* New-York, 1818. pp. 56. 8vo.

WE have brought these four pamphlets together, because they relate to the division of the Young Men's Missionary Society of New-York, and to the subsequent missionary efforts of each party in the Hopkinsian war that has prevailed in that city. From the whole we shall endeavour to collect a fair statement of some interesting facts, for the benefit of those who may not have opportunity for consulting these original documents. The first

of the pamphlets, the titles of which have been recited; and the Report in the third, are attributed to the pen of the Rev. Gardiner Spring; the second work is ascribed to the Rev. James M. Matthews; and the Report, as well as the Sermon in the fourth, is undoubtedly the production of the Rev. Alexander M'Clelland.

In 1809 a number of young men organized what was then called, *The Assistant New-York Missionary Society*; and adopted, as a part of their constitution, a thoroughly Calvinistic creed. In 1816 this society became independent of the New-York Missionary Society, and changed its style to that of the Young Men's Missionary Society of New-York, without altering the article which contained their creed. Mr. Spring became a member of this Society, by receiving the creed with the liberty of putting his own constructions upon it: and by this very door entered all the future contentions which have occurred. This might have been expected; for by temporizing in this way, for the sake of present peace, religious associations frequently bring in a disease to their vitals, which is ultimately destined to procure their dissolution. In the same way this very Mr. Spring became a member of the Presbytery of New-York, while he held in his hand, and read to the judicatory, before his ordination, his own construction of some parts of their standards, to which he could not otherwise honestly assent. For all this, he is not so much to be blamed as the religious bodies which received him, under such circumstances. He ought not, indeed, to have united himself to any society whose creed he could not heartily adopt in the literal sense of the words; but if they would permit him, it was no more than equitable that he should become their scourge.

Harmony prevailed in the Young Men's Missionary Society, until in November, 1816, when a young man by the name of Cox was proposed as a missionary to be employed by the Directors. The Committee of missions would not recommend him to the Board of Directors as a suitable labourer, until they were satisfied of his orthodoxy, of which they entertained doubts. Mr.

Spring was chairman of the Committee, and the instructor and patron of Mr. Cox: he proposed, therefore, that he should be examined in the place of his pupil, because they were one in doctrine. The Committee were reluctant to practise on the doctrine of substitution in such a case, without some evident necessity; but as Mr. Cox was urged upon them they consented, and Mr. Spring was examined "as if he had been the candidate," for "near three hours." Mr. Spring, for Mr. Cox, was found to be unsound in the faith, in the judgment of the majority of the examiners; and since they deemed it important and right to send out only such missionaries as would exhibit what the Society judges to be correct views of the doctrines of grace, the Committee "resolved, that it is inexpedient to recommend Mr. Cox to the Directors as a missionary." It was next attempted in the Board of Directors to appoint Mr. Cox, notwithstanding the unfavourable report of the Committee of missions; but in this body Messrs. Spring, Whelpely, Bulkley, Mills, Nevins, and A. Deforest only could be found to patronize the Hopkinsian peculiarities of the candidate, while Messrs. Keese, Matthews, M'Leod, M'Clelland, Vroom, Gamage, Nitohie, Cowperthwaite, Tuthill, Lent, Wilbur, and L. V. Deforest were determined never to commission one of his doctrinal opinions, so long as they could procure missionaries of their own creed. The minority became seriously disaffected. Their last resort was to the annual meeting of the members of the Society, in which they attempted, but unsuccessfully, to displace several of the Calvinistic Directors, and introduce others favourable to their own, self-styled *liberal* notions. They wanted directors that would send forth missionaries, in other words, who did not cordially embrace the religious confession of the Society. Having failed in their object, the next step was to obtain a vote of the Society, which should impliedly censure the past proceedings of the board, and direct them in future not to hesitate about appointing such a man as Mr. Cox. A motion to this effect occasioned several adjourned

meetings of the Society, in which some of the tenets which distinguish Hopkinsians from Calvinists were discussed with great zeal, and in such a manner as to excite a lively interest in the city of New York. The conduct of the directors was finally approved, by a vote of *one hundred and eighty-two members*, in opposition to *ninety-one*. Two hundred and fourteen members were absent, of whom twenty-five subsequently united with the minority in seceding from the Society, and in organizing "The New York *Evangelical* Missionary Society of Young Men." Their subscription monies which were due, "amounting to \$198 50 cts., were remitted to them, to be appropriated as they should see fit."

This new association, (*evangelical*, we suppose in their own esteem, pre-eminently;) notwithstanding all their zeal for liberality, enacted in the fifth article of their own constitution, that "the directors shall employ no man as a missionary who does not profess sincerely to receive the Shorter Catechism of the Westminster Assembly of Divines, as containing the system of doctrines taught in the Holy Scriptures." Now this catechism declares, that all mankind, descending from Adam by ordinary generation, *sinned in him and fell with him in his first transgression*. But the Rev. Nathanael Emmons, D. D. the most celebrated and acute Hopkinsian Doctor now living, says,* "though we have been guilty of many and great offences; yet we are all conscious, that we never sinned with our first parent, in his first transgression." "The doctrine of imputation, therefore, gives us no ground to suppose, that all mankind sinned in and fell with Adam, in his first transgression, or that the *guilt* of his first sin was, either by him, or by the Deity, *transferred* to his posterity." "It was unjust, in the nature of things, that the Supreme Being should *transfer* the *guilt* of Adam's sin to his posterity." Should Dr. Emmons, then, or a youth of his sentiments, be offered as a missionary to this *Evangelical* Society, they could not employ him, because he could

* Sermons on some of the first Principles, &c. p. 302, 306, 303.

not sincerely adopt their creed. There might be some Emmomites in the Society, and then they might with equal propriety raise the clamorous cry of illiberality and persecution against the majority; just as Mr. Spring and his associates complain of their Calvinistic brethren. They might form an Evangelical Society in the superlative degree. Then too some *honorary director* like Mr. Zechariah Lewis, might utter his little speech, and say,

“At length, a young gentleman, of more than ordinary talents, and of unquestionable piety, who had just been licensed to preach the gospel by the Reverend Presbytery of New York, was proposed as a suitable person to be employed as a missionary. A majority of the Society, however, rejected the proposal—not for any supposed deficiency of talents or of piety, of education, or of discretion—but solely on the alleged ground of error in doctrine. It was this decision—a decision, which was considered as casting a reproach on the Presbytery that had examined and licensed the candidate, and as branding a large and respectable portion of the Society itself with unsoundness in the faith—it was, Sir, this decision, which severed the tie of Christian fellowship, which drove more than one hundred of its members from the bosom of the institution, and compelled them, either to establish a new Society, or to abandon the missionary cause. The former alternative was unhesitatingly embraced, and the Institution brought into existence, whose first Anniversary we are now assembled to celebrate. The alternative you adopted, you will allow me to remark, could not fail to meet the approbation of your fellow-men—it has, also, been sanctioned by the smiles of the Omnipotent Jehovah.” p. 35.

Some Emmonite then too might arise, and in the language of Mr. Spring say, “By this ruthless blow was this fair temple cloven to its base. If solicitude, and entreaty, and tears could have availed, it would have stood firm and risen high. But the blow that severed it, laid the deep and broad foundation for an edifice, whose triumphal arch (the arch described in Mr. Whelpely’s Triangle, we imagine) and lofty dome it is hoped will be seen from far:”—“it has been a struggle for all that is dear in religious liberty. It has been a conflict for gospel truth. It has been the birth pang of the daughter of Zion for the souls of

the heathen. But the agony is over. 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; *persecuted*, but not forsaken; cast down, but not destroyed.' " *Brief View*, p. 16. *Persecuted!* By whom? In what respect? By the majority, who acted according to their own constitution; and suffered them to depart in peace, and govern themselves by such laws of association as were acceptable to themselves! Unhappy men! Who can avoid pitying you? Your high sounding complaints of *agonies* and *persecutions* are very much like the ludicrous sublime of the man, who, in climbing over a fence rent one of his garments, and in describing the incident said, "that his breeches ripped, as if heaven and earth were coming together."

It has been the constant effort of a few persons in the city of New York, to make the New England people think, that every defence of orthodoxy, made there, is an attack upon them; and therefore it was not difficult to sound the alarm on this occasion from *Horseneck to Maine*. The "History" before us clearly evinces, that the doctrines of the majority were the doctrines of New England, in her earliest, purest days; and if she has departed in any measure from the faith once delivered to the saints, it is a matter of regret, that ought to make the good people of New York *take heed*, with double diligence, *how they hear*.

From the last reports of the two Missionary Societies of Young Men now subsisting in New York, we learn, that the parent institution consists of more members, and is stronger in resources, than before the secession; and that each Association has probably accomplished more in the missionary cause, than would have been effected had no division taken place. Thus God overrules evil for good, and we rejoice in it; for while we abhor the Hopkinsian errors, we are nevertheless persuaded that many teachers who hold them, preach a great deal of evangelical truth, and that God will sanctify men through that truth, while in mercy he prevents the error from producing all those miserable consequences to which it tends. We say the same con-

cerning the public ministrations of many pious Arminians, Methodists, and Quakers. It will not hence follow, however, that a Calvinistic Presbytery ought to license an Arminian or Hopkinsian candidate, or that a Calvinistic Missionary Society should send forth a missionary of views hostile to their own, so long as they can find ambassadors that coincide with them.

We have been somewhat amused and mortified on reading the speeches which were made on the *first anniversary* of the New York Evangelical Missionary Society. It seems they were for doing business in the London style on this occasion. Of course, after the reading of the Annual Report of the Managers, a motion must be made, and a speech offered, in favour of its acceptance. The motion must be seconded, and another speech made: and here it is but justice to remark, that the Hon. Theodore Dwight offered the only appropriate and unaffected address contained in the pamphlet. Next a motion for printing the report, with a speech, and then another speech upon seconding the motion, were in order. Then comes the same parade about thanks to the Board of Directors.

But who should move for the acceptance of the Report of the Directors, but one of the Directors, the Rev. Philip M. Whelpely. This might be tolerated, however indelicate; but the speech itself is such as to move our compassion for the young man, and more especially for the highly respectable congregation in Wall Street to whom he ministers. If his sermons are like this address, his intelligent hearers must be repeatedly disgusted with mangled and jumbled figures of speech, with affectation, and shallow meditations. He not only moves, but after *being willing to guarantee and pledge* its acceptance, "respectfully would *insist* upon the acceptance of this report;" when he well knew that all were predisposed to accept it without any argument or solicitation. He reminds us of a very laborious speaker, who perpetually came to this, "still my first point is, point the first." We shall quote his introduction as a specimen of "much ado about nothing."

"MR. PRESIDENT,

"I presume, that instead of anticipating an approval, I do but give expression to the sentiment that already pervades this Society, when I move the following resolution; that "*the Report of the Board of Directors*," which you have just heard, "*be accepted*."

"Assured, Sir, that your feelings, in common with those of every individual belonging to "*THE NEW YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN*," correspond with mine, I should be willing, were such a guarantee necessary, prior to a vote, and independent of further remark, to pledge its acceptance. But as it will comport with the order of business for this evening, I beg your indulgence, Sir, while I make some remarks, grounded ultimately upon the Report itself, and explanatory of the reasons, why it should be accepted. You will pardon me, Sir, if I seem to take advantage of the fact, that the occasion does not require prescribed limits, since my remarks, if very general, cannot equal the amplitude, or if very particular, cannot exhaust the topic, embraced by the Report now on your table. My design, however, is to state, (it may be in an unsatisfactory, as it must be in a transient and desultory way,) some of the general grounds, upon which I move, and respectfully would insist upon the acceptance of this Report." p. 11.

And is this the successor to the venerable Dr. Rodgers, to the discriminating M^r. Knight, and the chaste and polished Miller? Let us hear him again. "What though the struggle between light and darkness be severe and protracted;—what though the lightnings of heaven and the flames of hell alternately narrow and extend the scene of conflict, yet truth and holiness shall triumph—JESUS SHALL REIGN." p. 12. of Proceedings. Light it seems is struggling against darkness, and this field of darkness is now rendered wider and then narrower, by the alternate approximation or recession of the lightnings of heaven and the flames of hell. We never knew before, that the flames of hell were calculated to aid heaven in illuminating mankind, and in both enlarging and diminishing the kingdom of darkness. When he says, "*the acts of civilization multiply*," we suppose he means the *arts*; but it is not so easy to divine his meaning when he says "*the true*

dignity of human nature, more than the original grade of human being, is about to be secured." He says,

"Among the general reasons, why I move its acceptance, permit me to refer you,

"To the purity and excellence of the *principle*, which it involves.—I mean, the union of intelligence and piety in the souls of men, as constituting the perfection of being. Upon this principle, the councils of peace formed, and were revealed from among the secrets of the eternal mind:—upon this principle, the designs of grace for the salvation of men determine;—upon this principle, as involved in this report, our efforts, as co-workers with God, proceed.—It is to secure the union of intelligence and piety in the souls of ignorant and sinful men.—In an evil hour, this union was destroyed, but has since been struck by an officiating and consecrating Saviour." p. 14.

The *principle*, about which he talks so much, we conclude must be this, that *the union of intelligence and piety in the souls of men constitute the perfection of being*. If this is not his principle he has stated none, and this is a false proposition: for God and his holy angels are beings, whose perfection is not constituted by the union of intelligence and piety *in the souls of men*. A stone is a being, but surely intelligence and piety constitute no part of its perfection. Yet the proposition relates to nothing short of universal being; and of being in the abstract these Hopkinsian metaphysicians are extravagantly fond. "The *councils*," or the *counsels*, "of peace [were] formed," he must have intended to write. We have more jargon about being in general on the same page. "Mark, sir, the purity and excellence—the grandeur of this principle. In the constitution of being;" let us suppose it the inanimate being called a cake, an egg, a peach, or an oyster-shell; for he has not limited the term to rational beings; "where sin has not diffused its poison, or death its darkness, knowledge and holiness are concomitant. Upon them, as its pillars, rests the arch of God's living Temple." Now upon an egg, or a shell, sin has not diffused its poison, nor death its darkness; therefore, in the constitution of their being, knowledge and holiness are concomitant; and the famous

arch of Mr. Philip M. Whelpely's father, described in a triangle, rests upon the knowledge and holiness of an egg or a shell.

It reflects no lustre on "the star of Bethlehem" to couple it with the fictitious "cross of Constantine," and to represent their influence in exciting an ignorant and groveling world to action as similar. p. 15. On the same page we are told, that in the gospel "are opened the sources of knowledge, deep and exhaustless:—There the streams of virtue flow in purity and peace:—and there they mingle, forming 'the pure river of the water of life.'" The streams of virtue then, united, are the pure river of the water of life, proceeding out of the throne of God. This river has been hitherto deemed the continued operation of the Holy Ghost; and if so, our young divine teaches us, that our virtues are, not the effect of, but the agency itself of, the Divine Spirit.

One extract more will suffice. It regards *toleration*, for which the Socinians are most clamorous; a pledge, of some kind or other, we know not what: the introduction of *sect into the inner sanctuary*, [not of heaven! we hope,] *by rending the veil*; and a blushing young lady, an angel, with wings, and a crimsoned face.

"Again, Sir, the spirit of *toleration*, which this Report breathes, is another important ground of its acceptance. It is well known that differences have existed, and still exist in the minds of brethren on various religious topics. But they are seen as differences of minor importance—as insufficient to countervail the strong and mutual purpose of sending such missionaries, as God might see fit to throw into our arms, to preach the gospel to the destitute. In the faith of such a pledge, the constitution of this society was originally framed, and adopted as containing the acknowledged principles of Christian union and Christian hope.—In the faith of such a pledge, the corner-stone of this institution was laid, and the superstructure carried up and consecrated with prayer and tears.

"But, Sir, in an evil hour, that pledge so freely exchanged, was *withdrawn*. Shall I say, confidence became distrust—the hand of charity was thrust into the bosom—the frown of jealousy ruffled the brow of friendship—while the ardours of Christian benevolence, for a season, lay quenched and smouldering, ready to be extinguished forever?—I should not have

recalled, Sir, that unhappy moment, when the spirit of sect gained the inner sanctuary by rending the veil, were it not alluded to in the Report; I rejoice to add, alluded to as having resulted in happier prospects, than before were seen;—in greater benefits than before were realized. The storm is past—the rainbow is painted on the retiring cloud! May charity, daughter of heaven—angel of God, never again be seen to veil her crimsoned face, or turn away, and spread her pinions to be gone!

“Now the sacred pledge is almost universally exchanged.—Day by day the spirit of toleration gains signal triumphs over ‘the author and finisher’ of party zeal.”

“In faith of such a pledge, the constitution of *this society*,” the *Evangelical* it must mean, for he addresses it, and speaks of no other, “was originally framed.” This pledge, it seems from his statement, was withdrawn, and in this newly formed society worse evils have already been experienced than in the old, unbending Calvinistic Society from which Mr. Whelpely and his auditors seceded. For the honour of their *liberality* we hope this representation of the reverend gentleman is incorrect; and from regard to truth we should be sorry to learn that he intended to charge “the New-York Missionary Society of Young Men,” with having only a spark of Christian benevolence, and that “quenched and smouldering,” while *ninety one* choice men, like himself, of *disinterested benevolence*, remained in its embrace.

We now pass to the comparatively pleasant duty of reviewing Mr. M'Clelland's Sermon. It contains not one word of altercation with the speech-making society, unless it be a hint for Mr. Spring, that the doctrine of *substitution* was never designed by God for indiscriminate use; and a faithful exhibition of the inadequacy of *Moral Fitnesses* and a few *Hopkinsian notions*, for the reformation of mankind.

The author's text is in Psalm lxxiv. 9. *There is no more any Prophet.* He selected these words “merely as an introduction to a series of reflections on the benefits resulting from a *standing religious ministry*.” We protest against using a text in this manner. It is the business

of a preacher to build his sermon on his text, and not hang it out as a sign over the door. We know of no *Priests* in the church since Jesus Christ, and we object to the expression, "the Christian Priesthood." We are now *ministers* of Christ and nothing more; whatever may be intended by the figurative declaration that we shall be kings and priests unto God, in a future life. That his hearers and readers may duly appreciate the value of a *standing religious ministry*, in which he includes all faithful Bishops, Presbyters, and Public Teachers of Christianity of all denominations; he examines its influence, I. On literature and intellectual improvement: II. On morals: III. On social order: and IV. On the destinies of man, as a creature of God and candidate for immortality. On the first point he bestows the largest portion of time and attention, because it is, in general, less considered and understood than either of the other subjects. Many of his remarks evince originality of thought, and all of them an uncommon vivacity. His *principal* faults are an exuberance of wit; too great familiarity of expression for the solemn style that becomes the pulpit; and a species of negligence in writing, which denotes the laziness of one who trusts too much to his genius. His instances of wit may be found on the greater part of his pages. His deficiencies in point of dignity, are manifest from his quotation, "Ay, there's the rub!" and in such expressions as, "a literal fool's paradise,"—"my life on it,"—and "us poor creatures of the mob." Of his negligence we give an instance from the 40th page. He observes, "It is told of one of our celebrated Statesmen, (his name is not recollected, and much less cared for,) that some years ago passing through a part of New-England, [*or Virginia*, he has in a note,] and approaching one of its village churches, he directed to it the notice of his companion, at the same time exclaiming, 'yonder is one of our public nuisances.' The story may possibly be unfounded: but if true, it is a pity the pitiful libeller had not afterwards reflected, that when the base insult was made public, nothing could have protected him from the rage of an indignant peo-

ple, and prevented his disjointed carcase from being flung to the four winds of heaven, but the *very principles of social order regularly inculcated from these public nuisances.*" A public teacher, ministering in the name of God, *should care* for the truth of such an anecdote, or else he should not relate it from the pulpit. He should take the trouble to recollect, and investigate facts on such a subject; for the narration is evidently designed to have the influence of a veritable statement; and his object would more probably have been gained could he have said, "I know the name of the person, and of the place in which the contemptuous speech was uttered," even had he thought proper to conceal both.

If, however, there are many things in this sermon to censure, there are more to commend. It is a continued stream of eloquence, with here and there a rocky bed, producing ripples and a murmuring sound. The lovers of good sense and pulpit eloquence will take the trouble to purchase it: we shall therefore introduce but a single extract more.

"But I would [should*] be unfaithful to my task, brethren, did I omit another claim they can boldly make to the indulgence of the man of science. Of the little cultivation which survived the wreck of Roman greatness, the Clergy were the *sole patrons and preservers*. If literature, from shining as the great orb of day, enlightening and adorning the earth with its beams, dwindled into a dying spark; let it not be forgotten that this spark was preserved from extinction by the Christian Priesthood. I need scarcely state that the word *Clergyman* is the same with that formerly used to designate one capable of writing, or call to your recollection a fact, still more striking, that in consideration of the absolute need of their literary services to the public, they received the privilege of exemption in many cases from capital punishment."

To be condemned without the *benefit of the clergy*, was to be condemned under circumstances in which pardon might not be granted to one, in consideration of his being able to write. May the clergy of our days not be exempted from the civil penalties which any of them

* Our author's misuse of the word *would* throughout the discourse, more clearly than his name, proves his Scotch origin.

may unhappily incur; but may they all be learned and pious. Among other things, those especially who can write well, we hope will acquire a correct taste, and thereby avoid his example, who says the Catholic Clergymen of the eleventh, twelfth, and thirteenth centuries, were "*incarnate demons, whom God Almighty flung into the world to curse it:*" p. 37—who represents infidel rulers as not *fools enough* to believe the gospel, and yet utterly disregard its institutions:—and who intimates that there are *ferocious heart-murderers*, who please themselves with the sentiment, that God has no mercy on their fellows. p. 42, 45. Should Mr. M'Clelland happen not to be too wise to be improved by the criticism of judicious friends, who have preached the gospel ten or twenty years longer than himself; and should he form habits, and persevere in them, of patient investigation, he will undoubtedly become one of the most eminent divines in America. He is like a young war-horse now, whose neck is clothed with thunder; but he needs much discipline.

ARTICLE VII.—*Memoirs of the public character and life of Alexander the First, Emperor of all the Russias. By Edward Gibbon, Esq. With an Appendix, by Paul Allen, Esq. Baltimore, published by E. J. Coale, 1818. pp. 207. 12mo.*

OF the subject of these Memoirs, the editor of the present edition says, "He has proclaimed himself the humble disciple of our Redeemer, and cast his diadem at the foot of the cross; labouring with all his might, to maintain peace on earth and good will among men." If we form our judgment of Alexander from his professions and public actions, we must conclude him to be a benevolent man, and a sincere Christian. In comparison with every other Emperor and King who now occupies a throne, he may be called a paragon. The present King of England is insane; the Prince Regent is a most notorious debauchee and drunkard, who is under the necessity of being painted every

morning that he may appear like something human; the King of France is a superannuated personage, that is under the necessity of being bolstered up on his throne; and as impotent in mind as in body; the King of Spain is just fit to embroider petticoats for an image of the virgin Mary, and prove a curse to his subjects; and all the other potentates of Europe, except Frederick William of Prussia, have very little besides vast revenues, and great vices, to distinguish them from very ordinary men. Alexander is a young man, of fine stature, amiable disposition, cultivated mind, and mighty empire: he is a man professing godliness.

The reports which represent him as having been unchaste may have been well founded; and it is possible too that he may have been concerned, as he is accused of having been, in the plot against the life of his father; for the book before us gives but a lame account of that nefarious transaction; but against his private character for several years past we have heard of no objection; and are ready to think his heart must have been thoroughly changed by the word of grace. A letter from the Rev. Mr. Paterson, resident in Petersburg, to a preacher belonging to the Society of Friends in London, encourages this opinion, and assures us that sometime in 1812, through the influence of Prince Galitzine, the Emperor began seriously to search the holy Scriptures. His allusions to passages of inspiration, and direct quotations from the Bible in most of his subsequent proclamations and letters, prove that he is familiarly acquainted with it. After the memorable destruction of the French army on their retreat from Moscow, he says, "Let us here cite the words of the holy Psalmist;—'I myself have seen the ungodly in great power, and flourishing like a green bay tree. I went by, and, lo! he was gone: I sought him, but his place could no where be found.' Psalm xxxvii. 36, 37." "Without derogating from the merited glory of the commander in chief of our armies, this distinguished general, [Kutusoff] who has rendered to his country services for ever memorable, and without detracting from the merits

of other valiant and able commanders, who have distinguished themselves by their zeal and ardour, nor from the general bravery of their troops, we must confess, that what they have accomplished surpasses all human power. Acknowledge, then, Divine Providence in this wonderful event. Let us prostrate ourselves before his sacred throne; and evidently seeing his hand chastising pride and impiety, instead of boasting and glorying in our victories, learn from this great and terrible example to be modest and peaceable executors of his law and his will."

We cannot search the heart; but these facts we know, that Alexander has from the commencement of his career of victory, publicly, and in a very becoming manner, acknowledged God in all his national concerns, and that the God of armies has granted him very signal success. These Memoirs are one continued, brief sketch of the accomplishment of his great designs. They evince indeed a strong disposition in Messrs. Gibbon and Allen to eulogize Alexander and to represent Napoleon in the very worst light: but they are valuable, as a selection of state documents, from which the future biography of the Emperor of Russia may receive important assistance; and as evidence to the reader that God will honour those who honour him. We will admit that the writers of this volume were as partial to Alexander's fame, as Warden to that of Napoleon; and still it must be admitted than the latter Emperor in his attack on Russia was wholly unjustifiable; and that in repelling him, God fought for the former, with his terrible cold, snows and tempest. It must be admitted, that Napoleon ascribed all his success in his battles to the power of his own genius and the valour of his troops; while Alexander has uniformly attributed the victories he has gained to Almighty God. No wonder, therefore, that a public document, dated April 20th, 1813, should inform us, that,

"In conformity to directions issued by the Russian government for the complete destruction of the dead bodies of men and horses belonging to the enemy, which fell in battle or

perished from the cold, and had not been committed to the earth, the following reports were transmitted by the governors of the different provinces:—

“In the government of Minsk, up to the end of January, 18,797 dead bodies of men, and 2746 of horses, had been burnt; and there still remained to be burnt, of the former 30,108, and of the latter 27,316, the greater part of which were found on the banks of the Berezina. In the government of Moscow, up to the 15th of February, 49,754 dead bodies of men, and 27,849 of horses, had been burnt, besides a number of others that were buried. In the government of Smolensk, up to the 2d of March, 71,733 dead bodies of men, and 51,430 of horses, had been committed to the flames. In the government of Wilna, up to the 5th of March, 72,202 dead bodies of men, and 9407 of horses, had been put under ground. In the government of Kalouga, up to the 11th of March, 1014 human corpses, and 4384 dead horses, had been burnt. The number of the whole was 213,516 human corpses, and 95,816 dead horses, exclusive of many others, either burned or buried, of which no account was taken. The strictest measures have been taken for destroying, before the approach of spring, the dead bodies that may be found in the rivers and woods.” p. 109, 110.

The loss of more than 250,000 men in this campaign must undoubtedly be charged to the unhallowed ambition of Buonaparte; but to impute all the late bloody scenes in Europe to him, as Messrs. Gibbon and Allen do, is in our opinion unjust. The truth is, England contended for sovereign dominion over all the seas, and France by way of self-defence and retaliation, attempted to unite all the continental powers under the government of her Emperor in opposition to the naval power of Great Britain. England's ambition to rule the ocean had quite as much influence in producing the bloody wars of the last twenty years, as the desire of Napoleon to subjugate the continent. The late Emperor of France has sins enough to answer for, without the exclusive imputation to him of evils which England conjointly produced. Give him his due: he is a great warrior, a great politician; a great sinner, who makes no pretensions to vital godliness; and who is in every religious respect, but not in natural qualifications for

empire, if we except a benevolent disposition, inferior to the Restorer of Peace to the nations. At the same time, the private and public character of Napoleon is every way superior to that of the present Prince Regent of England. We wish all the chief magistrates of the nations might learn from Alexander to read the Bible, and publicly acknowledge the Lord Jesus Christ to be the only legitimate source of government.

Could we search the heart, we might perhaps find, that the solemn league in which Alexander binds himself to make the laws of Christ the rule of his conduct towards nations, proceeded from ambition; but until we know the thoughts of his soul, it is ungenerous; it is unjust to attribute it to any thing but a conscientious regard to moral obligation. The adoption of that solemn Covenant corresponds with his general deportment in office. It must give the Christian unfeigned pleasure to hear him saying in his *Ukase* which forbids the persecution of a sect of Dissenters from the Russian Greek Church;—"Does it become a Christian government to employ harsh and cruel means to bring back into the church those who have gone astray? The doctrine of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment. True faith can only take root, with the blessing of God, by conviction, instruction, mildness, and above all by good example."

No man of his age ever received more unbounded applause than Alexander; and most rulers are willing to appropriate all the improper adulation which their subjects or constituents are disposed to give; but the Emperor of all the Russias would not, like Herod, be eaten of worms. We take delight in closing this brief notice of a man who occupies no obscure position in the religious world, by transcribing his

"Address to the Legislative Synod at Moscow,

"Dated from Moscow, Oct. 27, 1817."

"During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts, which contained unbecoming praises of me—praises which can only

be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid, all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of his Grace upon all of us: conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever.

ALEXANDER."

ARTICLE VIII.—*Sermons on various subjects and occasions:*
By George Stanley Faber, B. D. Rector of Long-Newton.
Vol. I. Philadelphia: printed and published by M. Carey
and Son. 1817. pp. 424. 8vo.

THE Publishers of this volume are liberally minded Roman Catholics, willing that the public should read even the arguments of the Protestants against the superstitions of the Romanists, or these pages would never have issued from their press. They deserve thanks for having given the community many good books; and more than eighty editions of the best quarto Bibles that have been circulated in America. Faber's sermons we like so well as to regret that the second volume, to which he refers us, has not been published. To what can this be owing? Certainly Faber is a very pithy writer; and his dissertations on the prophecies were read with avidity. People might have presumed, we should think, that his sermons, whether sound or unsound in the faith, were worth reading, for the ingenuity which

they might discover, and the good sense which he must very generally express, even in spite of some false theory, should he have the unhappiness to maintain one. Why then have not these sermons been honoured with a rapid sale in our city? No other reasons suggest themselves to us than the following: Mr. Faber is an Episcopal writer; most readers of other denominations would therefore be apt to think his sermons dry morality of Arminian texture, because the modern Episcopal sermonizers generally produce nothing better; the Calvinistic churchmen would have similar presentiments; and the Arminian readers of the Church of England, whether in Great Britain or America, generally think they "have sermons enough on Sunday to last all the week."

Should any one enquire of all the booksellers in Philadelphia, what part of the community, in proportion to their numbers and wealth, purchase the most religious and moral books, they would not give the honour of intellectual avidity to the Episcopalians or Quakers. The former purchase elegantly bound Bibles for their pews, and the latter, the Journals of their own Public Friends, but neither of them many other books, unless it be for legal or medical libraries.

Could it be generally known, that these sermons are ingenious, argumentative, and frequently evangelical in no ordinary degree, while they are also occasionally erroneous, they would not long want readers and purchasers. They are worthy of attention for the sake of the orthodoxy of some of them, the heterodoxy of others, and the candour displayed in all. The author informs us, (p. 256,) that *he is not a Calvinist*; and we learn from the 416th page that *he is not an Arminian*; for "to a certain extent at least," he says, "we now find ourselves beaten away from the Arminian hypothesis, and thence seem compelled to view the Calvinistic system as more agreeable to Scripture." He adopts for himself this canon, to *admit no conclusion in any system to be valid, unless the conclusion itself, as well as the*

thesis, from which it is deduced, be explicitly set forth in holy scripture. p. 390.

"This, I will be bold to say, is the sole mode in which we can ever arrive at certainty in matters of religion. We must prove all things by Scripture; and hold fast that which is good: regardless of the even opposite conclusions, which might seem by a train of abstract reasoning to be legitimately deduced from our several articles of belief. By adopting such a plan, we may forfeit the honour and glory of a proud systematic concinnity; and, what has not unfrequently been the case with our venerable mother the Church of England, in the mortal tug of theologic war we may very possibly be deemed Calvinistic by Arminians and Arminian by Calvinists: but, rejecting *each* theory as a *whole*, and determining to call no man master save Christ alone, we shall have the comfort of knowing, that we believe nothing, but what the Bible unequivocally teaches us to believe. It may not perhaps be the most philosophical, but it is probably the wisest, opinion which we can adopt, that the truth lies somewhere between the two rival systems of Calvin and Arminius; though I believe it to exceed the wit of man to point out the *exact* place, where it *does* lie. We distinctly perceive the two extremities of the vast chain, which stretches across the whole expanse of the theological heavens; but its central links are enveloped in impenetrable clouds and thick darkness. After all, whatever metaphysical difficulties there may be in the matter, these difficulties are no way *peculiar* to Christianity: they are, if I may so speak, inherent in the very nature of things themselves. As mere deists, we should be equally perplexed, if we were determined to excogitate a compact moral system, with the jarring points of fate and free-will, divine prescience and human contingency. This was felt long before the promulgation of the Gospel: and, if men continue to dispute and draw out fine trains of metaphysical reasoning even to the very end of the world, it requires not the gift of prophecy to foretell, that they will be just as wise at the close as they were at the commencement." *Predestinarian Controversy*, p. 418—420.

If the reader should think from these expressions, unfavourable to *trains of metaphysical reasoning*, and fifty more like them in the book, that Mr. Faber attempts nothing of the nature, he would find himself in a mistake, for our author's sermons are metaphysical dissertations from beginning to end. *We* are of opinion too, that the truth lies between the systems of Calvinism

and Arminianism, as drawn out by himself; and that this intermediate system is the genuine Calvinism of the confessions of the Reformed churches. So far is it from exceeding the wit of man to point out the exact place in which the truth lies, that it has been pointed out repeatedly; and if we put no false construction upon the language of the *thirty-nine articles of the Church of England*, a genuine Calvinistic system, an expression of the truth in all the most important points, is contained in them. From the extracts already given, our readers will know what they are to expect from our author. Against his style we have nothing to object but the occasional use of long, high sounding, newly invented words; such as *quinquarticular*, p. 421; *Cribolia*, *Taurobolia*, *Anthropobolium*, p. 147; *postdiluvian Patriarchism*, p. 323; and *proselytical baptism*, p. 324. It is in general neat, and uncommonly nervous.

In the *first sermon* the author treats of the *universal profitableness of scripture for doctrine, reproof, correction of errors, and instruction in righteousness*. Under the head of *doctrine*, he expresses his opinion that the XXXIX articles of the Church of England constitute a summary of scriptural truth; and gives the meaning which he attributes to the principal parts. He believes, with the Calvinists, in the doctrines of original sin, human insufficiency for any thing good, regeneration by the Holy Spirit; justification by the sole merits of Christ, through the instrumentality of saving faith, which God gives; and sanctification through a divine blessing on human agency: but he does not believe in the "tenets of *particular redemption, reprobation, and election*, according to the Calvinistic interpretation of the word." He says, "the elect people of God are only those, who are made his sons by adoption; who are changed into the image of his only begotten Son Jesus Christ; who walk religiously in good works; and who at length by God's mercy, attain to everlasting felicity." p. 8. We avow ourselves to be what Mr. Faber calls "high Calvinists," and yet we agree that no man can be known, by himself or his fellow men, to be elected, but by the evidence of his

adoption, which is a conformity of mind and life to the moral image of Christ. We should be content to define the elect as being "all those persons, who shall at length by God's mercy, attain to everlasting felicity." A person can know himself to belong to this number only by being conscious of performing certain works, which he compares with the law of God, and judges to be *good works*. But will it follow, that the omniscient Jehovah did not, before one's adoption, before the commencement of his religious walk, and before his entrance into heaven, contemplate him as one who should be adopted, regenerated, and admitted to heaven, by the grace and mercy which he himself chose to bestow? Because men know not who the elected are, until they bring forth the fruits of holiness, does it therefore follow that the Lord knoweth not them that are his, in co-existent foreknowledge and purpose, from all eternity? Certainly our reason in conjunction with revelation must teach us, that God alway knew and *chose* to do, every thing which he will do, in relation to the persons who attain to everlasting felicity? All voluntary actions are actions which proceed from choice; and if Jehovah *chose*, from some sufficient motive apprehended by his own mind, to make some differ from others, as our author teaches that he did, (p. 414) so that through the right use of privileges bestowed they shall believe and be saved, we can see no objection to calling all these, on whom God's *choice* terminates in its operation, *the elect*. If God makes men to differ without having chosen to do so, then is his conduct involuntary, and we grant that in such a case it would be improper to speak of the objects on whom his volitions should ultimately act.

In the *second sermon* Mr. Faber exemplifies the justice of God in the atonement of Christ. This is an excellent discourse, that exhibits the nature of divine justice in a strong light. We would gladly pay the price of the whole volume for this and the two following sermons, if we could not possess them on better terms. He shows, that the Deity is perfectly and immutably just; that perfect justice requires the infliction of the

penalty of the law, when that is incurred, in every case; that all men have sinned; and that God would be unjust should he for any consideration fail of inflicting all the punishment deserved; or should he inflict any thing more. He presents Christ as having *the will, the right, and the power* to offer full satisfaction to divine justice for the sins of men; as having done it; as having been accepted as a substitute; and as having performed his covenant engagements.

“In the exercise of human laws, it is found necessary to vest somewhere or other the power of granting an absolute pardon. But the use of this power, or, in other words, the assumption of the privilege of mercy, must inevitably, from the very nature of things, be a departure from strict and naked justice. We may call it a *necessary power*, or we may call the occasional exercise of it an *amiable injustice*: but still, disguise it as we please, turn it as we may, if sifted to the bottom, it will prove to be neither more nor less, than an act of *absolute injustice*. In fact, such is the unavoidable deficiency of human institutions, *perfect justice* and *perfect mercy* cannot subsist together. We may, like Draco of old, write our laws in blood by way of attaining to *perfect justice*: but what then becomes of *mercy*? We may allow to the sovereign the exercise of *mercy*; but what then becomes of the *perfection of our justice*? The moment that *mercy* is introduced, since it can only be extended to those who *deserve* punishment (otherwise the remission of punishment is not an act of *grace*, but a *claim of absolute right*;) the moment, I say, that *mercy* is introduced, *justice* is rendered imperfect, because a criminal is suffered to escape with impunity; and, the moment that *justice* is in this manner rendered imperfect, it, to all intents and purposes, becomes *injustice*.

“So far as the merits of the abstract question are concerned, it is in vain to say, that there were such and such mitigating circumstances, which moved the sovereign to extend his pardon to the culprit. The sum of the matter, after all, will be found to be simply this: *did the man break the law, or did he not break it?* If he did not break it, an exemption from punishment was no more than his *right*; in this case, there was plainly no room for *mercy*. If he *did* break it, then in absolute strictness he deserved *punishment*: and, if he were suffered to escape, no mitigating circumstances can possibly render that *just*, which in itself is intrinsically *unjust*. We may applaud the *amability* of mercy; nay, we may even find

it necessary for the well-being of society, that the discretionary power of exercising it should be lodged somewhere: but *mercy*, as exercised by man, can never, if thoroughly analysed, be any thing else than an inferior sort of *injustice*." p. 21, 22.

His text is in Romans, iii. 23—26. *All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* On this passage he observes,

"It must I think, strike every one, however singular it may appear at the first view, that God's remission of sins is not here described as an act of *mercy*, but as an act of strict and unbending *justice*. His remission of them, contradictory as such a thing might seem, is yet a public demonstration of his *justice*. The Apostle, in order as it were that his meaning might be incapable of misapprehension, emphatically repeats his words: and, instead of disguising the point, or refusing to meet the difficulty, he sums up the whole, in what may well be termed the *great legal paradox of Christianity*, by declaring, that God accepted the atonement made by the blood of Christ, in order that *he might at once be just himself, and yet the justifier of him which believeth in Jesus*; nay, that, by virtue of this powerful atonement, the remission of sins should absolutely be a demonstration of his *justice*; not of his *mercy* (as the Socinian would teach us,) but of his *justice*.

"The evident drift of St. Paul is to show, how God may preserve inviolate his attribute of justice at the very time when he is pardoning those whom strict justice would condemn: and this he teaches us, is done by Christ being made our substitute and by his bearing in his own person the whole weight of that wrath which must otherwise have fallen upon us. The complete penalty of sin was exacted even to the uttermost farthing: and the most ample satisfaction was made to the divine justice; but it was done, not by the sufferings of the guilty, but by the sufferings of one placed in their stead. The divine attribute of justice being now perfectly satisfied, and a punishment completely equivalent to the sins of the

whole world having been inflicted; that very attribute of justice, *justice not mercy*, was now as much concerned in pardoning the sins of every faithful penitent, as it was before concerned in punishing them, notwithstanding his repentance. For, precisely as it would be unjust to punish a man twice for the same offence, so it would be unjust to punish those whose punishment had already been undergone by their surety, Christ." p. 36, 37.

The only thing about which we disagree with our author is the extent of Christ's satisfaction to divine justice; for if he made such a plenary atonement for all the sins of every human being as Mr. Faber has described, then we insist upon it, that all men, without one exception, will be saved from hell; for "it would be unjust to punish those whose punishment had already been undergone by their surety, Christ." To be consistent with himself, our author must either become a Universalist, or teach the Calvinistic doctrine of a *particular atonement*, for the sins of the whole world of believers alone. Principles enough are established, in short, in this sermon, to make their advocate a thorough and consistent Calvinist, if he would but apply them. We agree with him, that many persons "will be little disposed to allow the validity of the common argument," stated by Dr. Priestley as the general sentiment of Calvinists, "*that sin, being committed against an infinite being, requires an infinite satisfaction; but an infinite satisfaction can only be made by an infinite person: and infinitude is an incommunicable attribute of God; therefore Christ who makes an infinite satisfaction for the sins of the world, must himself be God.*" The divinity of Christ rests not on such a weak argument as this. We agree too, with Faber and Magee, that "a mere inversion of terms will produce an exactly opposite conclusion;" for sin being committed by a finite being, must be a finite evil, and requires a finite satisfaction. So much is true: but it is not true, that a finite creature could render even a finite satisfaction for a sinner, unless that finite creature could be free from obligations to render all the obedience in his power for himself; and having rendered it, could then suffer all the punishment deserved by the person

to be redeemed from the curse. Our doctrine will be unpopular with some, who have talked and written much about infinity; but we ask proof from the word of God, *that each sin is an infinite evil*. Until we can find some such assertion in the Bible as this, we shall be influenced by such rational considerations as these: sin is an effect; every effect requires an adequate cause; an infinite effect must have an infinite cause; and if, therefore, sin be an infinite effect, man the cause of it must be an infinite being. Again; things which are infinite will not admit of degrees of comparison: and if, therefore, every sin is an infinite evil, no one sin can be greater than another, which is contrary to the Scriptural doctrine, that "some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others."

If every sin be infinite, and every person has committed sin, and all infinities are equal, then no man is a greater sinner than another, for all the sins of one man cannot be more than infinite, and a single sin of another man is no less: so that some cannot be beaten with *many* and others *few stripes*, unless God would punish equal moral evils with unequal penalties. In this case, Jehovah would not render unto every man according to his deeds.

Finally; an infinite moral evil deserves an infinite punishment; and the punishment deserved by every sin must be inflicted, if God renders unto every man according to his deeds. Now a man cannot endure more than infinite punishment; but should he commit two sins, he would deserve two infinite punishments, one of which could not be inflicted; and of course no man can ever be punished for more than one sin; and for all other sins of a man but one, divine justice must for ever remain unsatisfied. We have only to add, that according to our system, which makes every sin a finite, though exceedingly great and horrible evil, it may still be shown, that "every sin deserves God's wrath and curse, both in this life and that which is to come," for God may extend the amount of penalty incurred to any

assignable duration; and for ever may continue to punish one, who for ever continues to multiply transgressions.

The *third sermon* of this volume is on the doctrine of justification; in the introductory part of which he judiciously remarks, that "truths, however undoubted, when never referred to, become in a manner obsolete. The fundamental doctrines of Christianity therefore ought to enter more or less fully into *all* our discourses. The practice of the gospel ought *ever* to be built upon the principles of the gospel." p. 44. He then proceeds to state, prove, and defend the Protestant doctrine of justification, in opposition to the errors of the Romanists on this subject.

The *fourth sermon* is an excellent treatise on sanctification. In it, the author shows in what consisted the image of God in which man was made, and from which he fell. He proves that all men in their present natural estate are destitute of the true, practical knowledge of God; from wrong apprehensions have wrong volitions; and are inclined habitually to sin, to sin only, until God so regenerate them as to rectify the operations of their understanding, and thereby of their will and affections. Regeneration he well teaches to be the work of God, and the beginning of sanctification; so that without being born of God there is no holiness; and without holiness begun and persevered in, no introduction into heaven. He vindicates the Scriptural doctrine of original human depravity of mental disposition against the Pelagians, who say that men become sinners by imitation. O that all Protestant Episcopalians would hear him!

"Scripture universally represents fallen man, as dead in trespasses and sins, and as utterly unable by his own unassisted powers to raise himself up to the life of righteousness. He has wandered from the fold of God: but he cannot by himself retrace his steps. He has corrupted himself by many inventions: but he cannot wash away the stain of that corruption. His intellect is darkened: but he cannot illuminate it. His will is distorted: but he cannot rectify it. His affections are polluted: but he cannot purify them. Hence he has need

of some extrinsic assistance to bring him into a state of unanimity with God.

"Scripture accordingly teaches us, in full agreement with the doctrine of man's complete inability, that the Holy Spirit of God is the grand agent in working that salutary change in the soul, which causes it once more in all faculties to harmonize with the Deity. This blessed personage illuminates the darkened understanding; and then, using it as a proper effective instrument, by it as a secondary cause rectifies the will and purifies the affections. The man, being now made at unity with God, becomes qualified for the divine presence: and thus, as God the Son effected his Justification, by which he obtained a *right* to the heavenly inheritance; so God the Holy Ghost completes his Sanctification, by which he is *made meet* (as the apostle expresses it) *for the inheritance of the saints in light.*" p. 91, 92.

Our only disagreement with the author concerning any thing contained in this discourse, respects a point in mental philosophy. He says,

"But, right and wrong appearing in their true colours to a reformed intellect, and the will operating upon each to choose or to reject it, the affections now come forcibly into play. What the will prefers, according to the dictates of a reformed intellect, produces the affection of love towards it: and what the will rejects, still according to the dictates of a reformed intellect, produces the affection of hatred towards it." p. 91.

We admit that volition is always consequent upon some act of the understanding, or of the faculty of feeling, but we deny that any act of the will directly produces any affection of love, or of hatred. Our own consciousness will teach us all, upon mature reflection, that we love an object because it appears to be lovely, and hate an object because it seems to us to be hateful: that we frequently will from some affection, as well as from some operation of the understanding; and that the different affections of our minds are as immediately dependent on the intellect in all cases, as the operations of the will in any case. In regeneration, we think God enlightens the faculty of apprehension, so that we have correct conceptions of religious subjects; rectifies our judgments and reasonings; quickens our consciences and stimulates our memory; that in consequence of

this work upon several of the faculties included under the general term of *understanding*, we begin to have *right feelings*, of *love* for spiritually good things apprehended to be lovely, of *desire* for them, of *hope* of enjoying them; of *gratitude* for them, and especially for Christ the meritorious procurer of them; of *hatred* of things conceived to be morally evil; and of *grief* for having practised iniquity: and that in consequence either of *these spiritually right acts of the understanding*, or of *these right feelings*, called either affections or passions, and sometimes of both of them, we *will* to be holy, to receive Christ, to rest on him, and to practise holiness in his fear. We will also to promote right feelings in ourselves, and to avoid evil emotions; but it is in consequence of having previously conceived of them and experienced them.

The *fifth, sixth, seventh, and eighth* sermons of this volume are designed to exhibit *the doctrine of regeneration, according to scripture and the Church of England*. It appears that the Romish church taught, that *the inward grace of regeneration ALWAYS accompanies the due administration of the outward sign of baptism*: and this tenet has been received, and revived by many of the modern doctors of the Church of England, as the doctrine of her liturgy and of the Bible.

“ They assert, that, not only is Baptism *the outward sign* of Regeneration, but also *the procuring cause* of it. Hence they teach, that, *where Baptism is, there* infallibly is Regeneration; and, *where Baptism is not, there* assuredly is no Regeneration. All the baptized therefore are regenerate; and, conversely, all the unbaptized are unregenerate. To look, consequently, for any spiritual Regeneration *subsequent* to Baptism is plainly nugatory: for every baptized person, being *ipso facto* regenerate, cannot a second time be born again, though from his lapses into actual sin he may have need of frequent renovations. The advocates of this opinion strenuously contend, that it is the genuine doctrine of the Church of England: and they are very apt, with what controversial equity I stop not to inquire, though apparently from not having *themselves* sufficiently considered the subject in all its various tendencies; they are very apt, gratuitously to charge their opponents with an unwarrantable or even an heretical departure

from the avowed sentiments of that Church, and not unfrequently to intimate (doubtless by way of satisfactorily accounting for the alleged fact of this departure) that they are lamentably deficient in the highly useful qualification of common sense." p. 115, 116.

"If then any one assert as a FACT, that Regeneration INVARIABLY attends Baptism; we have a right to demand a proof of this FACT from direct evidence, just as we might demand a proof of any other FACT. Insomuch, with reverence be it spoken, even if Scripture itself asserted such a FACT (which in truth it neither *does* nor *can* do;) we could not admit the reality of its occurrence, if universal experience proved that it did *not* occur." p. 122.

In these discourses Mr. Faber proves, more than sufficiently, that the doctrine of the inseparability of baptism and regeneration, is supported by neither Experience, Reason, Analogy, nor Scripture. He admits, that the Liturgy of the Anglican church speaks of all baptized persons as being regenerated; but he attributes this to the impossibility of man's ascertaining at the time, whether baptized persons are regenerated or not; and contends that the writers of the inspired epistles use the terms *elect* and *saints* in the same loose way. Here is the weak part of his discussion of this subject. He proves clearly from other parts of the liturgy, the Articles, and Homilies, and Fathers of the church, that the Anglican church does hold to the necessity of a regeneration by the Holy Ghost, separable from external baptism, and often separated from it. He very justly remarks,

"Every baptized person is spoken of, as regenerate: every buried person is spoken of, as having exchanged this world for a better. Hence, if we conclude that the Church really maintains the actual Regeneration of every baptized person; I see not how we can consistently avoid concluding also, that the Church really maintains the actual salvation of every one who receives what is styled *Christian burial*. As the premises are in both cases alike, the conclusions must in both cases be the same." p. 203.

We have not room to correct all the errors of these discourses, which are rich in valuable information and close reasoning; but we would just remark, that no one

can be *conscious of a fact*, unless that *fact*, or thing done, be one of his own mental acts; that our author uses *perception* for *conception* or apprehension; that the fact of regeneration in others is not *cognizable by our senses*, because by them we merely *perceive* external objects; that spiritual regeneration cannot be *sensibly perceived* by one in himself, but must be known in some other way; and that he would have done the Church of England a very important service, could he have proved, that her Liturgy means nothing more than that all baptized persons are *symbolically regenerated* by the Holy Ghost, who, through the officiating minister brings them into a new, visible, ecclesiastical state. The XXVIIth Article would admit of such a construction, for it teaches that *baptism is a sign of a regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the visible church*. It is the external sign of their being *born into the church* on earth; and it is also a visible sign or seal, to all the congregation, of the truth of *the promises of the forgiveness of sin*, and of the *adoption of all the sons of God by the Holy Ghost*; but to make it appear, that the forms of prayer used on the occasion of baptizing an adult or an infant, either in public or in private, do not imply the papal doctrine, that baptized persons, generally at least, are spiritually regenerated in baptism, would be a Herculean labour indeed. We wish the Liturgy were rendered consistent with the Articles and Homilies.

Our author's *ninth sermon*, or treatise it should be called, is on the nature of baptism. He begins by asserting, that "the rite of baptism by water had been instituted by our Lord from the very commencement of his ministry; though, after *himself* baptizing his earliest followers, he committed to *them* the task of similarly initiating into his religion those who should subsequently become his disciples." All this is assertion without any proof from the scriptures or profane history; and Mr. Faber immediately after teaches, that "the authoritative appointment of it, as an ordinance of *perpetual and universal obligation*, did not take place until after

the resurrection, when Jesus was on the eve of ascending to the right hand of his Father in heaven." p. 295. That Jesus baptized any of his apostles is not recorded, nor has it been proved, so far as we know, that they ever were baptized at all. They may have been baptized by John, and they certainly did baptize, but we think it was with "John's baptism," before the ordaining of the Christian rite. It was reported to the Baptist, John iii. 26, that Jesus baptized, and that all men came to him; but in John iv. 2, we are informed that *Jesus himself baptized not, but his disciples*; which explains the record in John iii. 22, that "after these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized;" by his disciples.

Upon a profession of belief that the kingdom of Messiah was at hand, and of repentance as a preparation for it, John baptized the multitudes; and the disciples of Jesus for a time administered the same rite; but some thus baptized were again baptized, in consequence of the commission given by Christ after his resurrection. See Acts xix. 1—6. "John's baptism," was indeed, designed to show the necessity of being made holy, or of being regenerated, that a sinner might receive Christ; but it was of temporary use, and mainly intended as a rite introductory to the new dispensation of the covenant of redemption, under the Messiah actually sacrificed. We deem it a mere presumption of our author, and not a very probable one, that *Christ himself baptized the traitor Judas*. p. 300. Bishop Burnet, whom he quotes, we think too, erroneously supposed that the apostles laid men down in the water as a man is laid in the grave, when they baptized them; but we are not disposed now to contest his doctrine, any more than our author's opinion that Anglican Episcopacy is an apostolical institution; or an equally incorrect one, that every baptized infant should have sponsors distinct from its parents. We quote with pleasure his exposition of our Saviour's declaration, that *he that believeth and is bap-*

tized shall be saved: but he that believeth not shall be damned.

“Thus does our Lord assign its due prominence to FAITH, making it the turning hinge of future happiness or misery; but, while he places it thus high as the cardinal Christian grace, the fruitful mother and living fountain whence every other grace originates, he assigns likewise its own due rank to the ordinance of BAPTISM. This he does by making a marked difference in the form of the two propositions, which he lays down to his disciples. *He, that BELIEVETH and IS BAPTIZED, shall be saved:* in this proposition FAITH and BAPTISM are both specified. *But he, that BELIEVETH NOT shall be damned:* in this proposition UNBELIEF *alone* is specified; nothing is said respecting THE OMISSION OF BAPTISM. It appears then, that, while every one who BELIEVETH and IS BAPTIZED shall be saved, UNBELIEF, viewed as producing a long train of baneful effects, is that ALONE which will exclude us from the kingdom of heaven. Our Lord does not say, *He, that BELIEVETH NOT and IS NOT BAPTIZED, shall be damned;* but only, *He, that BELIEVETH NOT, shall be damned;* thus studiously varying the form of the two propositions, which respect our final happiness or misery. Now, as we may be sure that Christ neither *says* nor *omits* any thing without ample reason, we may be sure that THE DEFECT OF BAPTISM is not *accidentally* omitted in the second proposition: we may be sure, that it is omitted for very sufficient cause: and the cause I take to be this. Our Lord wished to point out a radical difference between FAITH and BAPTISM, in regard to their importance: accordingly, he defines FAITH to be so vitally essential to salvation, that a man cannot possibly be saved *without* it; but, though he commands that every believer should be baptized, he lays not the same stress upon BAPTISM, he carefully refrains from intimating that *without* it no man can be saved. Every one that BELIEVETH and IS BAPTIZED, shall be saved: but only every one that BELIEVETH NOT, shall be damned. Provided a man have REAL FAITH, which he assuredly may have *before* Baptism; THE OMISSION OF THE BAPTISMAL RITE, provided that omission be not the result of a contemptuous neglect of Christ’s commandment (a sin, which no real believer would be guilty of,) shall be no bar to his entrance into the kingdom of heaven. His faith shall save him, even though he may not have been outwardly baptized.” p. 311, 312.

The *tenth* and last sermon in this volume, is a long, desultory dissertation on the predestinarian controversy,

of which we have already written something, in the beginning of this article. Mr. F. would have no doctrines denominated Calvinistic but those which belong *exclusively* to Calvinism: a system however may, we should imagine, be denominated Calvinistic, to which doctrines held in common with others are essential. Indeed no scheme of doctrine can be proposed in which every thing is peculiar and distinctive.

He says, p. 365, "the system-loving Calvinist will very logically prove, or at least will seem to prove, that man is entirely passive in the work of salvation; in other words, that he is a mere machine in the hands of that God, who imparts his grace only to those whom he has purposed to save." Such a Calvinist we have never known; nor will we acknowledge any such person to belong to our school. Calvinists believe, it is true, that God performs his own acts himself, without our aid; and that he wills, for some reason worthy of himself, to perform whatever he does. They judge regeneration, strictly so called, to be an act of God, which he performs by such means as he has chosen, especially by the gospel; and the effect of that act to terminate on the human mind, in such a way, that a man is active in apprehending, believing, loving, and obeying the truth as it is in Jesus. Regeneration is an act of Jehovah terminating upon an intelligent, sensitive, voluntary agent; and the change which is the effect of it, is the change, the spiritual vivification, of a reasoning creature. In regeneration the Spirit of God so enters into us, takes possession of us, and begins to influence us, that our intellectual, sensitive, and voluntary faculties begin to be rectified in their operations.

Justification, moreover, is an act of God, performed in and by his own divine mind; and so is adoption; but the effects consequent on them are a change of state, and the effects of that change of state on our minds, are such as might be expected from the nature of our minds, and not of a mechanical, passive agent.

In going on unto perfection in the work of sanctification, "the system-loving Calvinist will very logically

prove" too, that every child of God is free and active, while he acts from the new nature which God has given him, and under the gracious influences of the sanctifying Spirit; just as the natural man is free and active in performing the works of a natural man, while in the God of nature he lives, moves, and has his being.

There is no more difficulty in conceiving that God should have made us Christians, and free in all our spiritual actions; than that he should have made us men, and free in our natural thoughts, volitions, and actions. Mr. Faber shows that his mind is struggling in pursuit of truth, by a very singular note, which we extract.

"Much confusion and much controversial anger seems [seem] to me to have not unfrequently arisen from a want of accurately distinguishing between *moral free-will* and *natural free-will*. We certainly have it not in our power, without special assistance from above, to obey a commandment, which enjoins us to *love* what our corrupt hearts from the very circumstance of their corruption bitterly *hate*: here then we have a defect in *moral free-will*, which can only be remedied by divine grace, and which *without* divine grace never *will* be remedied. But we assuredly have it in our own direct power to obey a commandment, which either enjoins us to ask assistance from God, or which forbids us to commit murders; for it is mere contemptible quibbling to go about to prove, that obedience is not in our own power in *these* particulars: here then we labour under no defect of *natural free-will*." p. 366, 367.

It would have been much better philosophy to have said, man has a mental faculty called *the will*, which in its operation is ever connected with some antecedent motive. Any *thought*, any *feeling*, which *moves* us to *will*, or which is the reason truly assigned by us, *why* we will in any particular case, is *the motive* to that *volition*. Now if a person wills at all, it is from such thoughts, or feelings, or both, as he has, and not from such as he has not: but an unregenerate man has no spiritually right thoughts or feelings, for our author has decided, p. 177, and correctly too, that "a man cannot perform any spiritual acts ANTERIOR to his spiritual birth;" and therefore, an unregenerate man *wills not*

from any right thoughts or feelings in any case, unless he wills without any motive; which our own experience tells us a rational being never does. So soon as a man, through the divine illumination of his understanding, has *right thoughts*, it will correspond with the established laws of mind for him to have some *right feelings*; for God has as certainly ordained, in his constitution of the mind, that a *feeling of love* shall follow the *apprehension of something lovely* in an object, as that we shall in the present life see visible objects only through our eyes. Having once had the *feeling of love* for any object, we may by the apprehension of its loveliness, or through the remembrance of the pleasant feeling, *will to love* it again and frequently. The *feeling of love*, however, will not immediately result from the *will to love*; but in consequence of the volition, we shall again fix our attention on the object, again apprehend, perceive, conceive of, or remember our past thoughts of, its loveliness, and so the emotion of love will recur. The *will to love* can produce the *effect of loving* only through the interposition of those faculties which take cognizance of the character, attributes, or qualities of the object of affection. Our author very justly concludes, therefore, that a corrupt man will never *love* the things which he *hates*, until the grace of God enables him to view them differently, changes the state of his mind, and teaches him the truth as it is Jesus: nor will he ever *will* to love them, until he has *seen* and consequently *felt* their loveliness. In thus establishing the laws of mental operation, our Maker does not, (as Mr. F. insinuates that the Calvinists believe he does,) "reduce us to a state of mere machines, and compel us by an act of irresistible violence to enter into the kingdom of heaven."

"But we assuredly have it in our own direct power to obey a commandment, which either enjoins us to ask assistance from God, or which forbids us to commit murder." An unrenewed man certainly may, from the thoughts and feelings of an unrenewed man, *will* not to stain his hands with his brother's blood; and he may

very sincerely will to ask of God for any such thing as his corrupt heart loves, or misguided mind approves, or conceives to be desirable for himself. An unrenewed man may pray for health, wealth, honour, power, and freedom from pain and hell: for he conceives these things to be good, and he both desires and loves them as such: but such prayers are not holy; nor do the Scriptures contain any promises that they shall be answered. We admit, nevertheless, that they may be employed by God as *means* of good to those who offer them, not from any merit in them, but from his own grace. Truth will permit us to advance another step, and admit that an unregenerate man may, from some thoughts and feelings which he has, ask of God regeneration, justification and salvation, even while he neither loves nor desires any thing spiritually good, and while he has no right understanding of the nature of the things which he solicits. He may conceive, that he is in danger of hell, that to escape it is desirable, and that something called regeneration is essential to his salvation from endless torment. From such conceptions, and from desire to avoid misery, he may very sincerely say, "Lord I love not thee, I love not holiness, I love not a holy heaven, but I fear hell; and if I cannot escape it without regeneration, I pray thee to regenerate me: if I am sick, and must die without it, O give me a new heart, whatever it may be; give me the healing medicine, however nauseous it may be to my taste, that I may not be damned." To such prayers, however, there are no divine promises made, of a favourable answer, and yet God may cause even the slavish fear of himself to prove the beginning of wisdom.

In treating of this controversy Mr. F. principally employs himself in giving, first, a chain of Calvinistic doctrines; secondly, a chain of Arminian doctrines; and then a chain of consequences which he thinks may be deduced from each, with a design to prove from these, that the premises are false.

"I of course mean not to say, that any pious Calvinist would advocate such a farrago of absurd impieties: I am per-

fectly aware, that he would reject it with as much abhorrence as the most zealous Arminian. I would only ask, if his system in all its rotundity is to be established by a train of abstract reasoning, what right has he to demand, that another person should not push that train to a greater length than he finds it expedient to do. I will readily confess, that I can detect no fallacy in *his* train of reasoning so far as he carries it: let him try, if *he* can detect any fallacy in that train of supplemental reasoning, which I have deduced from some of his own most prominent conclusions. If therefore I be required to adopt the Calvinistic system, because I am confessedly unable to confute metaphysically the train of abstract reasoning upon which it is built: let the Calvinist, if he be unable to confute metaphysically my supplemental train of reasoning, show cause, why he should not be equally required to adopt all the conclusions to which it has conducted him." p. 383, 384.

This is candour; and if we could detect no fallacy in the train of reasoning which he ascribes to Calvinists, we would adopt all legitimate consequences; for sound metaphysical argumentation, never yet led to conclusions contrary to the revelation of divine truth. Let us try the chain he has hung up before us.

"(1.) If any man be dead in trespasses and sin; then his condition after the fall of Adam is such; that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: and, if God be an absolute sovereign; he has both the right and the power to quicken those whom he thinks fit, and to leave those whom he thinks fit in a state of spiritual death." p. 368, 369.

To the latter part of this link we object, that God is not such an *absolute sovereign* that he has either *the right* or *the power* to quicken any sinner independently of the covenant of redemption. He might, indeed, had he thought fit, have left all men in a state of spiritual death, without any injustice; but had God resolved to *quicken* any sinner without having received, by covenant, satisfaction for his sins, he would have resolved to confer a favour upon one who merited nothing but punishment, and to have cleared the guilty. This, with reverence be it said, the justice of God forbids him to do; therefore he has not *the right* to do it; and God

cannot dishonour his justice, any more than he can lie, therefore he has not *the power* to do it. He is a sovereign, that *did* give to the Mediator by covenant, all those whom he willed to give to him, that he might make atonement for their sins, and that so, without any departure from justice, he might quicken them to a holy life. For willing to give his Son all whom he *did* give, he had such motives as became God; such as were presented by infinite wisdom, justice, mercy, goodness and truth, or by the united tendency of all his moral attributes.

Of Mr. Faber's second link we approve, if in place of the word *force* you substitute the word *cause* or *influence*; for *force* implies physical, compulsory power; whereas the *cause* of a sinner's becoming a new creature is God, acting in a manner suited to the creature's intellectual, moral, voluntary nature. It is *power* of a certain kind that is exerted in changing a man, but it is not such a physical operation as that which governs insensible matter. The operation of the Deity on any object for the production of a given effect, is suited to the nature which in creation he was pleased to bestow upon that object. All causation is not physical or mechanical: it may be *influence* instead of force.

"(2.) But, if man be unable to turn *himself* to faith and calling upon God, his turning must depend upon some *extrinsic* force [cause]; without which he would no more move in the spiritual world, than a dead body would move in the natural world. Now this extrinsic moving force [cause] is God: for it is written *You hath HE quickened, who were dead in trespasses and sin, and It is GOD, which worketh in you both to will and to do of his good pleasure.*" p. 369.

Our author continues the concatenation thus:

"(3.) But, if extrinsic force [cause] be necessary to turn a spiritually dead soul to holiness, and if that extrinsic force [cause] be God: then every person, who is so turned to holiness, must have been so turned by God; and, if any person be *not* so turned, the reason must be, that the extrinsic force [influence] of God has not been applied to him. For, as no spiritually dead soul can turn *without* that extrinsic * * * * force [influence]; and as every spiritually dead soul to which

it is applied inevitably *must* [will] turn (because the very first operation of that force is to incline the WILL; and to say, that a man REFUSES to turn when he WILLS to turn, is a self-evident contradiction): all, that do *not* turn, can never have experienced the application of that extrinsic force [influence]; and all, that *do* turn, must, from the very circumstance of their turning, have experienced its application." p. 369, 370.

In the place occupied by four asterisks, we find, in the volume on the table, the word DEAD, which we presume came there by some mistake; we therefore omit it. The doctrine of the parenthesis, that "the first operation," or rather effect, of the Holy Spirit in regenerating a sinner is to incline the will, is not a tenet of Calvinism, but of Hopkinsianism; which we deny; and think we have proved to be false, for *the will* of an accountable being is always dependent on the different faculties of the understanding or of feeling for its operations, and we fear no contradiction, by any person who has diligently studied the movements of his own mind, when we assert, that no man ever willed any thing without first having *some motive* for volition. Instead of the verb *must* we should insert *will*; for *must* frequently denotes physical necessity; whereas the mind upon which God exerts his saving influence to rectify its intellectual operations, *inevitably WILL* turn to holiness: but will be as free in turning, and choosing the ways which please God, as it was before in electing the course of folly. We shall continue to copy from our author, and insert our explanations so far as we find it practicable.

"(4.) Now, so far as matter of fact is concerned, we find some men turned to holiness, and others not turned to holiness. But no man can turn *himself* [without divine influence]; and every man who is acted upon by the extrinsic force [influence] of God must [will] turn. Therefore every holy man has been acted upon by the extrinsic force [influence] of God: and every unholy man has *not* been so acted upon.

"(5.) But if the extrinsic force [influence] of God has acted upon *some*, while it has not acted upon *others*: then God must have chosen *some* as the subjects of his extrinsic operation, while *others* he has *not* chosen as the subjects of the same operation.

"(6.) His choice however of these *some* manifestly pre-

ceded their turning to holiness: because they turned to holiness in consequence of God's extrinsic operation upon them extrinsically in consequence of his having chosen them as subjects of such operation while others he did not similarly choose. Hence it follows, that their holiness was the consequence of God's choice of them; not God's choice of them, the consequence of their holiness: in other words, God's choice was the first operating cause of their holiness; not their holiness, the first operating cause of God's choice." p. 370, 371.

What is meant by "God's extrinsic operation on them extrinsically," &c. we know not. We speak of *extrinsic* influence and power, when we mean influence and power not inherent in us, but originating without our minds. But the operation of the *cause without us*, in the action of regeneration, terminates *in us*, it being that act of God which effects a change in our thoughts, and thereby in our feelings and volitions. Erase the words *extrinsic* and *extrinsically* from the sixth link, and then we assent to the remainder as it will stand in order.

"(7.) Such being the case, there was no moving cause in the subjects themselves, why some *should* be chosen to experience God's extrinsic force [influence] and why others *should not* be chosen to experience it: for by nature they were all equally *dead in trespasses and sins*, and therefore no one of them could have a better claim than another to the beneficial operation of God's extrinsic force [influence.]" p. 371.

The ensuing link is very defective, In place of it we would read thus: "But, if there was no moving cause in the subjects themselves, why God should choose to regenerate them; then all, who were chosen, must have been chosen to regeneration in consequence of the atonement of Christ, to be made for them according to covenant; for God's will is never a mere arbitrary exercise of sovereignty; and all, who were not chosen to be regenerated, were not chosen because Christ had not covenanted to make satisfaction for their sins, and bring them into a state of spiritual life." If any ask, why all were not given to Christ, by him to be redeemed, we can only answer, that the Father, Son, and Holy

Ghost have wise and good reasons for all the counsels of eternity, whether we know them or not. Our author, however, says,

"(8.) But, if there was no moving cause in the subjects themselves: then all, who were chosen, must have been chosen from God's mere will and from the sole arbitrary exercise of his sovereign pleasure; and all, who were not chosen, must have been passed over exactly on the same ground." p. 371.

The ninth link in the chain we should read thus: "If however this be the case, all the holy are holy in consequence of God's wise and benevolent sovereign election: and all that are not made holy are not regenerated, because God for some good reasons did not choose to regenerate them; but remain unholy from their own love of sin; God in his sovereign preterition not choosing to contravene their love and choice of iniquity. For, had God been pleased to operate on the latter in the same manner as he has operated upon the former, the consequence would certainly have been the same." The third and fourth sentences in this section are but a repetition; but we give the whole.

"(9.) If however this be the case, all the holy are holy in consequence of God's sovereign election; and all the unholy remain unholy in consequence of God's sovereign preterition. For, had God been pleased to operate upon the latter in the same manner as he has operated upon the former, the consequence must necessarily have been the same. But the unholy remain unholy; and it is an established point, that they cannot turn *themselves* to holiness. Therefore the very circumstance of their remaining unholy is a proof, that God's extrinsic force [influence] has never been applied to them: because, had it been so applied, they would have ceased to be unholy." p. 371, 372.

The next link in the chain we would alter thus: "But, if the holy are holy in consequence of God's election and regeneration of them; and if the unholy remain unholy because they choose sin, and God does not resolve to interfere, so as to rectify their apprehensions and volitions; which is called God's preterition of them; then all those, who have been, or shall be quickened out of the mass of the spiritually dead, have

been, for satisfactory reasons to the divine mind, chosen out of that mass; and all those who neither have been, nor will be, quickened, have not been thus chosen, but according to divine purpose left to their own voluntary iniquity and its consequences. These all will be publicly *reprobated*, or *disapproved* and condemned, for their sinfulness, and for nothing else. Hence, though present holiness and unholiness are to *us* the only presumptive evidence of past election or final reprobation; yet holiness is not the cause of election, nor any peculiar unholiness the cause of non-election; but unholiness is the cause of reprobation; for holiness is the consequence of election; and reprobation the consequence of unholiness; while election and non-election depend not on the merit or the demerit of the subjects, but on the wise and good purpose of God; and the reprobation of the non-elect exclusively on their moral pollution." Mr. Faber would make us reason thus:

"(10.) But, if the holy are holy in consequence of God's sovereign election, and if the unholy remain unholy in consequence of God's sovereign preterition: then all those, who have been quickened out of the mass of the spiritually dead, have been arbitrarily elected or chosen out of that mass; and all those who have *not* been thus quickened and who therefore have not been thus elected, must necessarily have been passed over or reprobated. Hence, though holiness and unholiness are to *us* the only decisive marks of election and reprobation; yet holiness is neither the *cause* of election, nor is unholiness the *cause* of reprobation; for permanent holiness and permanent unholiness are severally the *consequences* of election and reprobation, while election and reprobation themselves depend not upon the merit or demerit of the subjects but upon the mere unrestrained exercise of God's absolute sovereignty." p. 372, 373.

In the next link we would omit *reprobatively*, for more reasons than one, and instead of *necessary*, would read *certain and voluntary*. The sentiment that would thus be expressed would meet our approbation. The reader can easily make the alteration in the original, which runs thus:

"(11.) If then a certain number out of the mass of the

spiritually dead have been elected to holiness, and if a certain number out of the same mass have been reprobatively left in necessary unholiness: they must have been so elected and so left for some determinate ends and purposes, because God never acts in vain." p. 373.

The next link in the concatenation is not a legitimate inference from any thing previously established.

"(12.) But we know, that holiness is the necessary requisite for eternal happiness, and that unholiness is a sure preparation for eternal misery. Hence the determinate purposes of election and reprobation must be eternal happiness and eternal unhappiness." p. 373.

It is true that holiness is necessary to happiness, and that unholiness is a sure preparation for eternal misery; but it does not appear that *the ultimate ends and purposes* for which God elects some is their everlasting happiness; or reprobates others, eternal unhappiness; for it has been shown that his ultimate ends and purposes in electing some and not electing others, are the wise and holy counsels of his own mind; while his ends for reprobating some must certainly be, that they deserve his disapprobation, and that his justice requires their punishment, according to their sinfulness, since he did not think it best to elect them to salvation in Christ Jesus, before the world was founded. The Scriptures teach us, that God's ultimate end is to glorify himself in all that he performs. Had our author said, "God has elected some to holiness, that they may be everlastingly happy, and thereby glorify the harmony of all his attributes; while he will reprobate some, whom he has not elected, that they might be damned, according to their ill desert, for the glory of his justice in particular," he would have expressed scriptural doctrine. He proceeds to argue thus:

"(13.) If these, however, be their determined purposes, then the elect must persevere in holiness to the end, and the reprobate in unholiness likewise to the end; otherwise, the elect would not be the elect, and the reprobate would not be the reprobate." p. 373.

We would say, "If then, some are elected to holiness

and everlasting happiness, and others who are not elected will be reprobated and so suffer interminably; then the elect will persevere in holiness to the end, and the non-elected, in unholiness unto reprobation; otherwise, the elect would not be the elect, and the non-elect would not be the non-elect."

"(14.) From the doctrine therefore of *election and reprobation*, necessarily flows the doctrine of the *final perseverance of the elect in holiness* notwithstanding their occasional lapses, and of the *final perseverance of the reprobate in unholiness* notwithstanding their occasional purposes of amendment" p. 373.

We would say; "From the doctrine, therefore, of election and non-election, necessarily flows the doctrine of the final perseverance of all the elect in holiness notwithstanding their occasional lapses; and of the final perseverance of the non-elected, who will be reprobated, in unholiness, from their own choice, notwithstanding their occasional, but insincere, purposes of amendment."

With the alterations which we shall insert, we approve of the conclusion.

"(15.) But, if God, by leaving a certain number of persons in unavoidable [voluntary] unholiness, has thus predestined them to everlasting damnation; then Christ, who is God as well as man and who consequently shares in all the divine purposes, can have died only to redeem the elect: inasmuch as God does nothing in vain, and inasmuch as it were nugatory in Christ to have shed his blood for those who were already condemned by an eternal and irreversible decree. The doctrine therefore of *particular redemption*, like that of *final perseverance*, is inevitably deduced from the doctrine of *election and [dereliction to] reprobation.*" p. 374.

Now, all the legitimate consequences that can be deduced from our author's chain as amended by ourselves, we are prepared to meet, and let any *system hater* tax us with making God the author of sin, if honourably he can. We have cut off Mr. Faber's long tail of absurd consequences; and thank him for his candid vindication of the Calvinists, with which we close the present scene.

"The vulgar abuse and grossly ignorant misrepresentations of Calvinism, which have disgraced some controversial writings, are absolutely beneath criticism. Hence I represent a *candid* Arminian, as disdaining to resort to such unseemly and dishonest practices; and a *well informed* Arminian, as distinctly perceiving the perfectly hopeless inutility of this expedient. He does not therefore charge his adversary with aiding and abetting *immorality*; on the stale plea, that, according to the Calvinistic system, it matters not how men live: for, let the elect be ever so wicked, they must inevitably be saved; and let the reprobate be ever so pious, they must inevitably be damned. With this, the *honest* Arminian charges not his adversary: because he knows full well, that his adversary teaches no such monstrous impiety; because he knows full well, that genuine Calvinism maintains, all God's people to be elected to salvation *only* through the medium of holiness, and all the children of the evil one to be predestined to damnation *only* through the medium of unholiness. Neither does he harangue upon an imaginary ascription of *injustice* to God by the leading principles of the Calvinistic theory: because he is perfectly aware, that no case of *injustice* can possibly be made out even on the most completely developed principles of that theory, except by the previous denegation of man's original sinfulness; because he perceives, that, if *all* men be acknowledged to *deserve* punishment from their very birth, no act of *injustice* could be ascribed to God, on the ground of his extending to *some* rebels by an exertion of his sovereign pleasure that mercy which he denies to *others*."

ARTICLE IX.—*An Exposition of the Old and New Testament: wherein each chapter is summed up in its contents; the sacred text inserted at large, in distinct paragraphs; each paragraph reduced to its proper heads; the sense given and largely illustrated; with practical remarks and observations: by Matthew Henry, late Minister of the Gospel. A new edition: edited by the Rev. George Burder, and the Rev. Joseph Hughes, A. M. with the life of the author by the Rev. Samuel Palmer. In VI. vols. 4to. London, 1811. For sale by P. H. Nicklin, Philadelphia. Price \$50 00.*

THIS edition of Henry's Exposition is the best which we have seen; unless it be the sixth in folio; and even that is not so convenient, on account of its size, nor are

the divisions of his lectures upon particular portions of the Bible, so distinctly marked in that as in this.

The life of the venerable author prefixed, enhances, moreover, this last edition: and the many engravings contained in it, are calculated to illustrate many subjects, and give us more lively conceptions of others.

A seventh volume printed in uniformity with the six on the Scriptures, may also be had, which contains all the other writings of this inestimable divine.

Of all the expositions and commentaries extant, we prefer the one before us, for a comprehensive view of each book, a natural distribution of the matter contained in each chapter, a clear statement of the meaning of each verse, and a pious lecture upon each section. For a divine, or a private Christian, Henry is, in our opinion, very much superior to any expositor, but Calvin, who went before him, and to any that have succeeded him. Scott's Family Bible we consider the next best; for it contains no small portion of Henry's practical remarks, with many critical notes from Patrick, Lowth, Horne, Doddridge, Gill, Orton, Clarke, and Macknight. All these commentators have their merits, but Henry is worth ALL of them put together. If a student in divinity, or a settled Pastor of a church, can afford to purchase only one or two of these, let him obtain Henry; and Calvin if he can. The person who has this great practical work, and afterwards wishes criticism, should procure Lowth, Michaelis, Parkhurst, Schleusner, Williams on the Song of Songs, Macknight's Harmony, Macknight on the Epistles, Owen on the Hebrews, Campbell on the Gospels, and Doddridge's Expositor.

It gives us pleasure to inform the friends of theology, that some fine editions of several highly valuable works have lately been imported, and are for sale, by Mr. A. Finley, and Mr. P. H. Nicklin, of this city; particularly, complete sets in quarto, or royal octavo, of the works of Charnock, Bates, and Watts. The writings of these three persons, the errors of the latter notwithstanding, together with Henry's Exposition, would form a more valuable library than many of our brethren in the minist-

try, of considerable reputation, possess. We wish all of them had it in their power to command such books as they ought to desire, and that they had time to read them; for we are sure their people would not then have occasion to complain of the perpetual sameness and barrenness of their discourses.

Clarke on the Bible contains a great deal of curious and fanciful criticism, and is frequently useful in illustrating oriental customs, to which the inspired writers refer; but Calmet's or even Brown's dictionary of the Bible would, in company with Henry, prove more beneficial, to the Divine, or private Christian.

If the pious head of a family has a bible, and could expend for all other books only fifty dollars, we would advise him to purchase Henry's Exposition.

This work, we know, needs not our praises to recommend it to those who have read it; but we have thought proper to perform, what will be to some a work of supererogation, because the love of novelty has unduly exalted the merits of living commentators, to the neglect of the more estimable dead, whose writings ought to be lasting as time.

ARTICLE X.—*The Advantage and Necessity of the Christian Revelation, shewn from the state of religion in the antient heathen world; especially with respect to the knowledge and worship of the one true God: a rule of moral duty: and a state of future rewards and punishments. To which is prefixed a preliminary discourse on natural and revealed religion. In two volumes.* By John Leland, D. D. Author of the View of Deistical Writers, &c. Now in the press, and soon to be published by A. Finley, Philadelphia.

DR. LELAND flourished about the middle of the last century. His View of Deistical Writers is in the hands of very many in our country; but the work before us has been very scarce. For twelve years we have sought to purchase a copy, and were not able to find one until the sale of the late Professor Barton's library took place, in this city. All the clergymen in America we imagine

must have seen it quoted in standard works, hundreds of times; and probably have desired, but for the greater part in vain, to procure it. The high recommendation of it, by the late President Dwight, induced us first to seek it; and possessing ourselves of a copy, we have encouraged Mr. Finley to republish it, for the benefit of those who may wish to enjoy the treasure. In America, no man has ever been a more thorough master of the Deistical Controversy, than President Dwight; and on the same subject no man, at least for the last hundred years, in any country, has proved himself superior to Dr. Leland.

Would it not be deemed arrogance for us to attempt to add any weight to the authority of a host of learned men, who have strongly recommended Leland on the Advantage and Necessity of Revelation, we should enlarge this article; but now it is enough to give notice, that the book is soon to be republished in Philadelphia.

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- ARTICLE XI.—1. *A Farther Reply to the "Objections against the Position of a personal assurance of the pardon of sin by a direct communication of the Holy Spirit," which were first published in the Christian Register, under the signature of W. W. and have lately been re-published in an Essay, with Notes, by William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.* By John Emory, a minister of the gospel, of the Methodist Episcopal Church. Philadelphia, 1818. pp. 103. 8vo.
2. *A Review of the Question of a Personal Assurance of Pardon of Sin, by a direct communication of the Holy Spirit; in an Essay and Notes on the subject: and in a Reply and a Farther Reply to the same: the two last being under the signature of John Emory, a minister of the gospel, of the Methodist Church. With an Appendix, on the notice of the subject, in the Quarterly Review by the Rev. E. S. Ely, A. M.* By William White, D. D. Bishop, &c. Philadelphia, pp. 80. 8vo. 1818.

WHEN Mr. Emory arrives at the 88th page of this, his second pamphlet, he understands the Bishop "to deny altogether, a personal assurance of the pardon of

sin by a direct communication of the Holy Spirit." His understanding so far is certainly correct. "But he is not understood to deny, nor has it been intended to represent him as denying, the possibility of a Christian's knowing at all, by any means, that he is within the terms of the gospel covenant. There is a caution in the Essay, (p. 19.) against such a supposition." This is correct too. But the Bishop "is also understood to deny ——— a personal assurance consisting in a consciousness of the change at the time of its taking place; such as may justify the subject of it in saying, that he was converted, and experienced the pardon of his sins, at a particular assignable time."

The Bishop admits, if we understand him aright, that in the days of our Saviour, and the miraculously endowed apostles, some persons were assured, by words, which they heard through their ears, pronounced by persons in whom they could confide, because they knew the mind of the Lord, that their sins were pardoned. This is one admitted mode of assurance to some, in former times, which has not been enjoyed since the divinely inspired apostles left the world.

Assurance of mind upon any subject, consists in such a judgment in relation to that subject, as excludes all doubt, at least for a time. Assurance is an attribute of an act of the judgment. Now the Bishop admits that a man may have an *assured judgment* that his sins are pardoned; and that he may be conscious of such a judgment. This may be a well founded, a scriptural; or an ill founded, an unscriptural, assurance: it may be an assured judgment, that one is born of God, while he is in the gall of bitterness; or an assured judgment that one's sins are pardoned, whose sins really have been pardoned by God. There may be assurance of mind in a false, as well as in a just judgment. Hence some fanatics, as Dr. White has shown, have been assured that they were authorized of God to perform certain immoral actions; and others, that they were commissioned to teach most blasphemous doctrines. Dr. White will admit, that an ignorant man may have some strong conceptions and

feelings, and may instantly be assured, through some imposition on his judgment, that he is a favourite of heaven, while his assured judgment is contrary to fact. But the question is, *how may one attain to a well founded, a scriptural assurance, which shall be agreeable to the fact, that his sins are remitted?* The Bishop has judiciously answered this enquiry. He is understood, by us, to admit, that a man may be conscious of every operation of his mind, and may in every case have knowledge of the fact, when a change in his mental operations in relation to any subject occurs, that a change has taken place. He may have *an assured judgment*, that the feelings, thoughts, and volitions, of which he has just been conscious, are different from any which he has before experienced: but the change which he doubts not has taken place, may not be known to himself to be a *saving change*; for many changes of mind are experienced which are not of this character. Suppose it should instantly be judged by himself to be a saving change, so that he declares himself assured of the fact; is it therefore a saving change? It may be, or it may not be; for every change of mind which we know has taken place in ourselves, is not such a change as ought to be denominated *conversion to God*. To obtain an assurance of a saving change, or conversion to God, through the saving influences of the Holy Spirit, the person who is assured of a change of mind of some sort, must proceed further; and assuredly judge, that the change which he knows himself to have experienced, is such a change as divine revelation declares to be the new birth, or conversion to God. Having compared his thoughts, feelings, volitions and actions, with those which the Bible informs us belong to the natural man, he may *assuredly judge*, that his present mental operations and external actions are not essentially and completely similar to those which are attributed to the natural man, but that they are like those ascribed to the spiritual man, in the same blessed volume. Having arrived at assurance on this point, he has still another step to take: he must assuredly judge, that all persons who have the thoughts, feel-

ings, volitions, and actions, of the spiritual man, are born of God, are new men in Christ, are adopted, are pardoned. Propositions to this effect he will find in the Bible, and by believing them without any doubt to be true, he may *infer* that his sins are pardoned.

We are conscious of nothing but our own mental acts, to which we give certain names: it is the province of judgment to decide concerning the nature and attributes of those mental acts; and we should bring them to the test of scripture, if we would have any assured, scriptural judgments concerning them.

As for an "assurance *consisting* in a consciousness of the change at the time of its taking place," we know not what the writer would mean by the expression. Had he said, we are assured that we are conscious of mental actions; we are assured that a change has occurred in our mental actions; we are assured that we judge that change to proceed from the gracious agency of the Holy Ghost; we are assured that we judge ourselves to be converted persons; and we are assured, that we, and all other converted persons, are pardoned by the Lord; we should have clearly understood, and perfectly approved his meaning. We are ready to teach too, and we think the Bishop has not denied our doctrine, that a man who had been previously instructed by the Bible concerning the nature and source of holy mental and external actions, might, so soon as he should be conscious of certain mental operations, judge them to be holy; thence infer them to have come from the saving influence of the Holy Spirit; and then conclude, without doubting of the truth of the conclusion, for the time being, that he is converted, and pardoned. The Bishop has not pretended to limit the time after a genuine reformation through the Holy One, before one may be scripturally assured of what has taken place within himself; for he admits the first good fruits of a good life, as well as the last, before death, to be evidence of the existence of the spiritual life; and spiritual life itself, to be *the effect* of the Spirit's agency, and a *proof* that it has been exerted

in a way consistent with our rational faculties, so as to produce the effect.

We presume, however, that the good Bishop will think with us, that the assurances of pardon and salvation, which some have immediately after they begin to think seriously, and feel some new emotions, are not much to be esteemed by men who have some *prudence* as well as *piety*; and have seen with deep regret, that the highly promising godliness of some very sanguine professors passes away as the early dew. The best kind of assured judgment, that we are children of God, and pardoned for all our past offences, results from a long tried experience of religious patience under tribulation, meekness under contradiction, attachment to the truth of God, habitual hatred of sin, love of duty, confidence in divine promises, gratitude to the Redeemer, and conscientious discharge of the common, social, and devotional obligations, that devolve upon us in life.

Dr. White does not deny, that a man may judge, and say, upon a review of his past mental operations, that at *a particular assignable time he was converted*; and thence infer, since God pardons all whom he converts, that he has received the pardon of his sins. This judgment and saying may be according to truth, or contrary to it; for many who have thus judged and said, have afterwards found, that they were deceived by their own hearts; while others have found their opinion concerning their conversion at a particular time corroborated, by subsequent self-examinations and judgments.

In general, we think men erroneously date the moment of their spiritual birth, even when they apprehend that they have ascertained it precisely; for they usually date it from some very lively and comfortable emotions which they have felt; now we will grant, that the feelings, of which they are conscious, are holy feelings, which have proceeded from the regenerating influence of the Spirit, and that they really are converted to God. The question now arises, were they converted at the very moment in which they first experienced these emotions of joy, gratitude, and godly contrition, or at

some time previous? They judge, that they were savingly converted at this very moment: but we judge, that they were converted in part at least, before, and that the act of God, called regeneration, was actually performed before that moment. We shall give our reasons. The *feelings* of a rational being are consequent upon his *thoughts*, for otherwise he would love or hate, desire or delight in, nothing, of which he had any knowledge. It is a law of mind, we find by our own experience, that we shall always perceive, or conceive of, or remember, or judge, or infer, something, before we shall have any feeling in relation to any thing. This law obtains in relation to the spiritual, no less than the natural man; so that we can have no *holy feelings* unless we have previously had some *holy thoughts*. But of ourselves, without the influence of the Holy Spirit, we are not sufficient for the production of one right thought. If we have, therefore, one spiritually right thought, it proceeds from the Spirit's influence upon us; and those who are thus influenced, or changed in those mental operations which are called thoughts, are regenerated. It will follow therefore, since holy thoughts are prerequisites to holy feelings, that persons who have holy feelings were regenerated, not in the moment in which they first had holy feelings, but at some time previous, for otherwise they could not have exercised right thoughts, which they did before the right feelings were experienced.

Besides, in the order of nature, we must conceive a cause to operate before an effect can be produced; and since their right thoughts were an effect of God's act of regeneration, that act must have been performed before they were sufficient to think any right thoughts. In regenerating a sinner, the Holy Spirit enters into him, as the spirit of truth, conviction, persuasion and consolation. Now to ascertain the precise moment in which the Holy Spirit first takes possession of a sinner, to illuminate his intellectual faculties, and thereby change the current of his thoughts, feelings, volitions and actions, would be to determine the point of time in which that sinner was regenerated. To do this may be a work of

greater difficulty than some are ready to judge it; because we cannot be conscious of any actions but our own. The actions of God are subjects of *his* own consciousness, not of *ours*: and would we know that the Deity has performed the one under consideration we must *infer* it from the effects that the scriptures assure us follow it. Should we argue thus, "we have the fruits of the Spirit; therefore the Spirit dwelleth in us, and has regenerated us;" we should reason correctly; but this would only prove, that *at some time* before we had any of the fruits of holiness, the Spirit regenerated us, without ascertaining *at what precise time*, before we were first conscious of the exercise of those holy operations, which are denominated Christian graces. For ourselves, we are persuaded, that as in the commencement of natural, so in the incipient moment of spiritual life, the subject of it does not reflect upon his own operations and upon his consciousness of them, so as to form a judgment that he has just passed from a state of spiritual death to spiritual life. This is ordinarily a subsequent employment of a more mature state of spiritual life. Had we, however, no other means of knowledge, than our own consciousness and memory, we should probably never be able to ascertain the precise moment in which the Creator endowed us with natural life. Indeed, it would be rather difficult for any one, but the Giver of life, to say, at what instant of time any babe began to live. Is it strange, then, that we should not be able to say, that on such a day, in such an hour, and at such a second, the Holy Spirit commenced the new, the spiritual life in our souls? If we can prove that we are born of God at all, it is enough.

We do not deny, nor does Bishop White, that the Almighty *could* directly reveal it to a converted person's mind, that he is converted, and that his sins are pardoned; but we agree in opinion, that this is not the divine mode of giving Christians an assurance of these things; that God has not chosen it; and that saints ought not to desire or expect to obtain assurance of pardon in this way.

The Rev. Mr. Emory labours to prove, that God

does assure, ordinarily at least, if not always, those whom he converts, of their being personally pardoned, by a direct communication to their souls. He has hitherto laboured in vain, so far as this point is concerned; he has, nevertheless, done some service, by abundantly proving, that a scriptural assurance is not only desirable, but an attainment which it is our duty to seek; and one, in duly seeking which we may expect success.

It seems unwarrantable in the author of the "Farther Reply," to persist in the insinuation, that Dr. W. accounts the agency of the Holy Spirit needless; for in our first number, we quoted enough from his Essay to satisfy any candid person, that he deems the influence of the Spirit absolutely essential to the commencement and continuance of a holy, spiritual life. In his "Review," before us, he reiterates the plainest assurances, that "the author never contemplated the denying of the agency of the Holy Spirit, in the act of faith. Had he been of that mind, he might have brought in the words ['faith cometh by hearing;'] with the mental reserve of a Pelagian; and might have recollected, that, according to his theory, faith is produced by the unassisted action of the natural powers of man." p. 10. Dr. W. asks with much propriety, which Mr. Emory must feel, "why should he have exercised his ingenuity on clauses of sentences and words, in order to find out a sense in contrariety to what was before him, in language not to be misunderstood, of the agency of the Holy Spirit in man's salvation?" p. 11. Probably Mr. E. was induced to think Bishop W. opposed to the doctrine of divine influence in regeneration and a holy life, on account of his opinions relative to baptism. We know it is generally said, that Bishop W. believes and teaches, that baptism with water is regeneration; and hence it is inferred, that because he can baptize, he thinks he can in that act regenerate one, so that he shall need no other change to enter heaven.

Let us give the Bishop his due. We are as much opposed to the sentiment, which the Bishop, and many

of the English Episcopal prelates and presbyters in company with the Romanist, really do hold, as Mr. Emory can be; but surely, Dr. W. cannot think, that the water applied to the body in baptism of itself effects any change in the soul of the infant or adult. Neither can he think, that the officiating minister confers any saving benefit to the soul by any of his merely human actions. If the Bishop thinks every infant scripturally baptized a renewed person, he must think that the Holy Ghost ever accompanies the right administration of baptismal water with his renewing agency upon the mind: so that instead of making in his creed baptism to be the regeneration of the soul, he simply believes that God actually renews every babe who is, in the course of his own providential dispensation of the means of grace, rightfully baptized. In all this, erroneous as we think the sentiment, there is no denial of the necessary agency of the Spirit in regeneration, but an assertion of saving influences in baptismal regeneration.

Several passages of the Bible are quoted by the Bishop and those who think with him, which prove, as they imagine, that the Holy Ghost always does accompany the proper administration of Christian baptism with a divine and renovating energy on the soul of the subject. A worse doctrine than this the Bishop has not asserted in his pamphlet; and Mr. E. instead of accusing him of denying the Spirit's agency, should have proved that God never promised to accompany external baptism with the internal grace of regeneration; and that actual regeneration of the soul does not inseparably associate with the rite, which signifies the necessity of "the washing of regeneration," or the spiritual baptism of our souls.

Had the Lord resolved to regenerate all to whom baptism is, agreeably to the constitution of the church, administered, he would certainly have done it; for there is nothing impossible in the notion of the inseparability of baptism and regeneration. Instead of attempting to refute the Bishop's opinion, we refer our readers to Faber's sermons, in which the texts relied on by the ad-

vacates for inseparability are considered; and their arguments refuted.

That God never regenerates a sinner in the moment of baptism, none will probably be bold enough to assert; and if Dr. White could evince to our satisfaction, that Jehovah actually changes all that are baptized by his authority, we should then agree, that they need no subsequent conversion, unless it should be such an one as Peter experienced after his temporary apostacy; concerning which it was said, "when thou art converted, strengthen thy brethren."

The greater part of Mr. Emory's Farther Reply is wholly irrelevant to any subject of dispute between himself and the Doctor; for he proves, again and again, that the Holy Spirit is in believers; that he regenerates, and edifies and comforts them, which his opponent never denied. He proves, that many have been assured of salvation on their dying couches, by being conscious of holy feelings; which they figuratively called, *feeling the Holy Ghost*; and this too, the Bishop is as ready to admit, and rejoice in, as his brother Emory. The principal objection which we have to Mr. E.'s Farther Reply is, that it impliedly impeaches the Bishop's character, by insinuating that it is necessary to prove to him, that without the agency of the Sanctifier, there is no conversion; no genuine faith, no scriptural assurance of salvation, no holiness of heart and life. The Bishop, however, has ably defended himself, and we should think, terminated the controversy.

ARTICLE XII.—*An Eulogium in commemoration of Doctor Caspar Wistar, late President of the American Philosophical Society, &c. delivered before the Society: By the Hon. William Tilghman, Chief Justice of the Supreme Court of the Commonwealth of Pennsylvania, &c. Philadelphia, published by E. Earle, 1818. pp. 47. 8vo.*

DR. DAVID HOSACK, of New York, holds the pen of "a ready writer," and is a gentleman of such promptness, that he delivered an elegant Eulogium on the

much lamented Doctor Wistar, a few days after his death. Dr. Caldwell, of this city, was the next orator on this funereal occasion, and if he was too much inclined both to compliment and to disparage physicians now living, he nevertheless acquitted himself with reputation. We are as ready to praise Dr. Physick, whom we esteem the first surgeon in the world, as Dr. Caldwell was, but we really think the most appropriate time for doing this, was not over the grave of the eminent man, whose death had convened the audience. Neither are we so despondent as Dr. Caldwell seems to have been, about procuring a successor to fill the chair of the late professor of anatomy with celebrity. We doubt not that Dr. Dorsey will, before long, become a second Wistar, should it please God to spare his life, and afford him, in the course of his providence, suitable encouragement.

Of all the writings occasioned by the decease of Dr. Wistar, this elegant Eulogium of Chief Justice Tilghman, claims the preference. It was delivered with the unaffected eloquence of feeling, without any other action, than that of the muscles of a very expressive face. The recollection of the recent death of a beloved daughter, we could not help thinking, conspired with a manly regard for the subject of his eulogium, to render the orator uncommonly tender, and impressive in his manner of utterance. It is the state of the heart which makes an orator, whether it be in the forum, or in the street, or in any other place; but more especially in the pulpit.

It is not our design to retrace the biographical sketch of Dr. Wistar, for that would be useless, so long as the address under consideration may be easily obtained by our readers; but to show that great men, in our day, feel it to be their honour to be good men, and friends of the Bible; which we think a very happy theological omen.

The Chief Justice was not ashamed to unite the office of a public moralist, and of a religious advocate for Christianity, with that of a philosophical eulogist. He takes pains, therefore, to present in a prominent light,

that *benevolence* which was the most distinguishing characteristic of Dr. Wistar; and for the exercise of which he seems to have had a native predisposition. It was this, which induced him, while assisting the wounded soldiers after the battle at Germantown, to determine on becoming a physician. "Conquerors and heroes,"—says our honourable Eulogist, "ye who delight in the shout of battle and exult in the crimson field of victory, contemplate the feelings of this young man, and blush at the contrast! But let us adore the mercy of God, whose mysterious providence produces good from evil. From the decay of matter, springs up the green herb and the purple flower. From the disasters of Germantown, arises a youth, destined to bind up the wounds of many, and to send forth from his instructive school, thousands of hands, to open the fountains of health through the land." p. 13.

It gives us high satisfaction, to hear the admonitions of wisdom, from the mouth of his honour, while he commends young Wistar, for avoiding the "frivolous and vicious amusements,"—"to which youth is exposed in populous cities;"—and while he warns the unwary that "the diverging paths," of criminal pleasure and of virtue, "grow wider and wider asunder, until they terminate in the opposite extremes of infamy and honour." p. 16.

It comports well with the object of our Review to state, that Dr. Wistar generally refused to read works of mere fiction, because he deemed the time employed in them to be lost;—that he was regular and punctual "in attendance at *meeting*," when the duties of his profession did not prevent him;—that he carefully preserved a neat edition of the Bible, presented to him, while in Edinburgh, which he frequently read, and without one or the other volume of which he never travelled;—and that he died, with an expression of good will to all mankind upon his lips. Very pertinently does our author remark,] that "Vain is the splendour of genius without the virtues of the heart. No man who is not *good* deserves the name of *wise*. In the language of scripture,

folly and wickedness are the same; not only because vicious habits do really corrupt and darken the understanding, but because it is no small degree of folly to be ignorant that *the chief good of man is to know the will of his Creator and do it.*"

Towards the conclusion of his performance, the Chief Justice vindicates the philosophy against the aspersion that it "tends to infidelity and even to atheism." His remarks are just; and we should like to see in large golden letters, over the door of every Deist in the city, "*It is only the half learned who are insolent. They are proud, because they are ignorant.*"

To what has hitherto been published of the benevolence of Dr. Wistar, in his professional character, we would state, from unquestionable authority, that besides performing his usual duty at the hospital, he has frequently, without solicitation, arisen from his bed and paid visits to some of his poor patients in that institution whose situation he deemed critical, at almost every hour of the night. Such zeal for the welfare of the bodies of his fellow-men, may well reprove the slothfulness of many of us, who have the care of immortal souls. Let us learn *to be instant in season, and out of season.*

Late American Publications.

1. *The Religious World Displayed; or a View of the four grand systems of Religion, Judaism, Paganism, Christianity, and Mohammedism; and of the various existing denominations, sects, and parties, in the Christian World: to which is subjoined a view of Deism and Atheism. In three volumes. Vol. I. By the Rev. Robert Adam, B. A. Oxford, &c. Philadelphia, published by M. Thomas, 1818. pp. 8vo. 447.*
2. *The Prophetic History of the Christian Religion Explained; or a brief Exposition of the Revelation of St. John; according to a new discovery of prophetic time, by which the whole chain of prophecies is arranged, and their certain completion proved from History down to the present period—with summary views of those not yet accomplished. By the Rev. J. George Schmucker, Pastor of the Evangelic Lutheran Church, York-Town, (Penn.) Vol. I. Baltimore, 1817. pp. 265. 8vo.*

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No. III.

ARTICLE I.—*Causes, Results and Remedies of Revenge and Unmercifulness. By a lover of Mercy Rejoicing over Judgment.* Philadelphia: 1818. pp. 216. 24mo.

A SINGLE extract will give a fair specimen of this book; which should be classed with Spalding's "Divine Theory," and Fessenden's "Science of Sanctity."

"For, it is immaterial to the brother or sister against whom we let fly the fiery flying serpent revenge, whether it is ushered forth from a sordid priest, by a *devout church government grudge*, such as he did not honour *me*, or he excelled *me*, or he opposed *me*, or he slandered *me*, or any of these revengeful *or's* and *me's*. If it is revenge at the bar of conscience, and according to the law and testimony; the preacher acting contrary to the royal law of love, is the Devil's *Chancellor* of old grudges, however he may have recommended the helpless victim of his sacerdotal slow-jawed vengeance, to his favoured inquisitors, like another Spanish president of volcanic iniquity.

"And by the same rule, and for the aforesaid reasons, we repeat it again and again, no matter how we revenge ourselves, whether by letters, winks, nods, peeps, puns, shrugs, humping up the back with a grin, a grimace, a hem, a haw, a whew! a grunt, a religious groan; crying Lord pity me, or them, I'm so sorry for them, I wish he had not got drunk, or that she had behaved prudently, or any other nice, slicing, double meaning, spleenish word, from a Levite maligner, Lady Lucifer, Roaring Psalm-singer, Pulpit Defamer, vindictive Lawyer, or flint-hearted, fiery-tongued brother; twittering, skipping, sipping, singing, shouting, praying, talkative, gadding, gossiping sister, or any other loud mouthed, humped

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backed, screaming riggler, or postrider of hell; so the direful results of revenge are the natural production thereof. O man of God, there is death (and not justice, decorum, religion, or church discipline,) in the pot." p. 33, 34.

ARTICLE II.—*Idolatry destroyed, and the worship of the true God established: A Sermon, delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the Vicinity, Jan. 1, 1818, by the Rev. John Codman, A. M. of Dorchester.* Boston, 1818, pp. 28, 8vo.

THE foundation of this ingenious discourse is laid in Zephaniah ii. 11. *He will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.*

A part of the introduction we would erase, and commence with the third paragraph; because the two which precede it are trite exaggerations. In an extemporaneous discourse it might have answered well enough, to have said, "In rising to fulfil my appointment to the interesting service of this occasion, *I cannot but feel that oppression of spirit*, which a sense of the magnitude and importance of missionary themes is calculated to produce:" but how did Mr. Codman know, when writing these words in his closet, that he should feel an oppression of spirit in rising to read, or repeat his performance? How could he have known, that a holy, joyous animation would not possess his bosom, and excite far different emotions in pleading the cause of missions, than those of oppression? How could he know, that he would not feel a disposition to soar away on wings of faith and love, instead of being "ready to sink." These previously arranged embarrassments, sinkings, and swoonings, are not to be admired in one, who for several years has been accustomed to public speaking, and who professedly preaches in the name, and by the authority of Jesus Christ, the truth of God. We strongly suspect, that these feelings of profound diffidence and timidity, were they sifted, would prove to be such emotions of self-regard as our brother would not think praise-worthy. Often, a fear that they shall not honour themselves by

their performance, springs up in the minds of preachers, beside the desire of doing good; and the importance of augmenting or sustaining their own popularity, is but slightly varnished over with *the magnitude and importance of the subject*.

Paul had reason to say, "I myself am a man;" and pious teachers may have so much of the fallen man about them, as to be very solicitous, even to trembling, to acquit themselves handsomely, before an unusually large audience. We impute not Mr. Codman's apologies to such a cause as this; but while we think him eminently good, he will not deem himself to have attained to perfection; and perhaps will be candid enough to own, that he would have omitted them, before his own congregation in Dorchester.

We think it exaggeration, when our author says, "if ever there was a subject which demanded the eloquence of the pulpit, it is that to which our attention is this evening to be directed." Important, indeed, is the doctrine that Jehovah will exterminate idolatry; but if ever there was a subject, which demanded the eloquence of the pulpit, more than another, contained in the divine revelation, it is that of Christ's person, the constitution of the Mediator, his incarnation, atonement, resurrection and final judgment of the children of men. In providing a Saviour, creating his human body and soul, effecting a union between the human and divine nature, so as to constitute one God-Man-Mediator, and in giving him a ransom for his people, Jehovah has "all his mightest works outdone."

Mr. C. considers the text to be an expression of the divine purpose to destroy idolatry, and establish every where the worship of the true God.

In treating of the destruction of idolatry, "implied in the divine determination to *famish* all the gods of the earth;" he shows that the gods of the nations "live upon the *ignorance, the credulity, the superstition, and the vices* of mankind:" p. 9. and that "Jehovah will carry into effect his determination to *famish*" them, by removing their support. "He will remove the ignorance of mankind by enlightening their understandings; he will

destroy their credulity by presenting to their minds proper objects of faith; he will overcome their superstition by correct views of the nature of true religion; and he will reform their vices by the sanctifying influences of the Holy Spirit." p. 14.

In treating, secondly, of the universal establishment of the worship of God, he makes a few observations, and very pertinent ones, on "the *nature* of the worship spoken of in the text, its *locality*, and its *extent*." p. 17. The universal worship, to be established, he shows to be characterized, by *purity, spirituality, simplicity, solemnity, sublimity*, and *perpetuity*. In speaking of its simplicity he says, "even a heathen was constrained to bear this remarkable testimony to the simplicity of their worship, that Christians were accustomed to meet together to sing praises to Christ as God." This was doing well, for one who had to address an audience in Boston; and we thank Mr. C. for *hinting* to his townsmen that true religion includes the worship of the Son of God, as a truly divine person. One of our common teachers in the south would have shown, in treating of its nature, that the religion which is to cover the whole earth, includes knowledge of the only true God, the God of the Bible; conviction of sin; apprehension of the mercy of God in Christ; acknowledgment of the Godhead of Immanuel; approbation, and appropriation of the atonement; justification through the righteousness of Christ, imputed by an act of God, and received in the exercise of saving faith; right thoughts, productive of holy feelings and volitions; and new obedience to the law of Christ: but those ancient features of godliness have been so rarely seen in some portions of our country, that we do not wonder an orthodox divine should have forgotten to delineate them. Such alas! is the influence of Socinianism on those who live within its sphere, as that of Sodom on righteous Lot: it makes them think and speak less of the importance of a divine Redeemer, than they would do under other circumstances; and so enervates their evangelical sensibility, that they deprecate less than they should the awful sentence of *anathema maranatha*.

On the *locality* of the worship, suggested in the text, by the declaration that *every one from his place* shall serve the Lord, Mr. C. observes, that the Jews shall worship, principally "*from the place* of their fathers' sepulchres; and all other nations from the place of their residence."

The *extent* of the worship predicted is intimated by the expression, *EVEN ALL THE ISLES OF THE HEAVENS*. In concluding his discourse, Mr. C. observes,

1. That the moral state of the Pagan world is such as to excite the compassionate regards of all the friends of truth:

2. That the propagation of the Gospel is the great means of famishing the gods of the earth, and establishing the worship of Jehovah: and

3. That the divine determination does not excuse us from exertion: but on the contrary affords us the greatest encouragement to persevere in missionary labours.

On the whole, the sermon before us is much above the common run of occasional discourses; is free from bombast and rant; contains considerable novelty; and will undoubtedly promote the glorious cause which gave it birth.

Our friend Codman, we hope, will increase in strength; and more boldly than ever teach the inhabitants of Boston and its vicinity, who made them.

ARTICLE III.—*An Inaugural Oration, pronounced March 18th, 1818, by Joshua Bates, A. M. President of Middlebury College, Vermont: 1818.*

THE future happiness and dignity of our country will depend, in no small degree, upon the Presidents of the American Colleges. They form the minds of our clergymen, civilians, physicians, and other literary men; and these give a tone to the morals of society. Let the learned professions be occupied by enthusiastic, superstitious, ignorant, or immoral, heretical teachers of religion; by unprincipled lawyers; and by shallow, ill bred,

deistical pretenders to the healing art, and the mass of the people will be rotten to the core. Let the President of a College, in which the professional men of any commonwealth are educated, be an artful, skeptical, irreligious, but insinuating man of prominent mental endowments, and the professional men reared by him, will generally be such as are precisely fitted to corrupt society. We rejoice, therefore, that Mr. Bates has taken charge of the College in Middlebury in Vermont, just as much as we lament that the Transylvania University should be blighted, and be prepared herself to blight the flourishing state of Kentucky.

President Bates is a pious, judicious, solid man; but Mr. Holley is a bag of wind. The former defends the cause of God his Saviour; the latter emits his poisonous breath, like the serpent which charms its victim, to benumb those faculties of the youthful mind, which are fitted for the service of Immanuel. Mr. Bates is what he appears to be: Mr. Holley is "fierce for moderation," and outrageously mad for liberality.

That some of our infant seminaries, which are destined to future greatness, may be furnished with suitable principals, it is requisite that some of our churches, or colleges of ancient standing, should make sacrifices in relinquishing their pastors or professors. It would have been a less evil for the Church in Cedar Street, in New-York, to have lost Dr. Romeyn; or Princeton College, Professor Lindley,* than for the fountain of science in Kentucky to be poisoned with rampant Socinianism. This doctrine, we know, is unpleasant to those congregations, that enjoy the labours of an active, eloquent, and faithful bishop of souls; but from a desire to promote the interest of the Church in general, they ought to be willing to perceive and acknowledge its truth.

The Inaugural Oration before us has excited these reflections, and we hope they will be regarded by some of our readers, who may be called in providence to educate

* Dr. Romeyn and Professor Lindley were invited successively, but unsuccessfully, before Mr. Holley, to the Presidency of the Transylvania University.

young men for the chamber of sickness, the bar, the bench, the legislature and the pulpit.

The Oration is designed to exhibit the importance and advantages of a good common education, for all men; and of a liberal one, for those who are employed in any of the liberal professions. We heartily subscribe to nearly every sentiment expressed by the author. Our only exceptions we shall state. He says (p. 3.) "The great philosopher of human intellect, by a thorough analysis of the understanding, and a complete investigation of its properties, has successfully refuted the ancient doctrine of innate ideas, and thus justified the inference, that the contemporaneous doctrine of 'intuitive knowledge' is unsupported by sound philosophy." Undoubtedly he refers to Locke, for he asserts, (p. 15.) that *he* "analyzed the human mind." Locke performed much, but he was far from analyzing half the human mind. In modern times Dr. Reid has advanced in this mighty work as far beyond him, as he surpassed all his predecessors. If any man deserves the high praise of having *analyzed the human mind*, it is this Scotch divine; but we are apprehensive that the work is not yet done; that "a complete investigation of its properties," has never been made.

Locke has proved, we confess, that there are no "innate ideas" in the human mind; but he nevertheless uses the word *idea* in different senses, and often for an image of external objects transmitted to the mind through our organs of perception, when in fact no such images exist, and no such objects of thought ever employ the mind. *An idea* we define to be any operation of the faculty of conception, or of the understanding. Any conception, apprehension, understanding, or notion, of a thing, is an idea. It will be obvious, therefore, that there are no *ideas*, that is, *acts of conception, born in a man*; for the mind of man must exist before it can act; or man must be born before he can have any *ideas*; and if he can only have ideas after he is born, they are not *innate*.

Will it hence follow, that the "doctrine of *intuitive knowledge* is unsupported by sound philosophy?" *Innate* and *intuitive knowledge* are two different things. Any knowledge which man has from *intuition*; or from any

act of the mind which is figuratively called, a *looking into* or *upon* any subject, is denominated *intuitive knowledge*. Any knowledge which is the result neither of reasoning, nor experience, nor instruction; is intuitive; and that we have some knowledge of this description, even without any *innate ideas*, may be satisfactorily evinced. We judge, or *know* some propositions to be true, so soon as they are stated to us, and we apprehend their meaning, not from any induction, or testimony; not from any previous experience; but because the conviction of their truth, instantly and inseparably follows the understanding of them. Thus we intuitively know, that the whole is greater than a part, that a circle is not a square, and that every effect must have an adequate cause. Without the aid of ratiocination, or experience, or instruction, moreover, we know that we exist and are conscious. Reasoning is an act of the mind in which we infer a conclusion from premises; and these premises are judgments which we have formed by some previous reasonings, or else have obtained by intuition. Now if all premises are inferred judgments, we have an interminable chain of argumentation, and no man that reasons at all could ever have begun to reason. But this is an absurd conclusion: and since every chain of ratiocination must have had some commencement, some judgments must be independent of reasoning; some propositions must have been *seen to be true*; or some knowledge must have been *intuitive*. The fact is, the greater part of our judgments, and we may add, of our knowledge, is intuitive. The "great philosopher of human intellect" will be more likely to convince President Bates, than any modern writer: let the language of Locke himself therefore be heard.

"The mind perceives, that *white* is not *black*, that a *circle* is not a *triangle*, that *three* are more than *two*, and equal to *one* and *two*. Such kind of truths the mind perceives at the first sight of the ideas together, by bare *intuition*, without the intervention of any other idea; and this kind of knowledge is the clearest, and most certain, that human frailty is capable of. This part of knowledge is irresistible, and like bright sunshine, forces itself immediately to be perceived, as soon as ever the

mind turns its view that way; and leaves no room for hesitation, doubt, or examination, but the mind is presently filled with the clear light of it. It is on this intuition that depends all the certainty and evidence of all our knowledge, which certainty every one finds to be so great, that he cannot imagine, and therefore not require a greater; for a man cannot conceive himself capable of a greater certainty, than to know that any idea in his mind is such as he perceives it to be; and that two ideas, wherein he perceives a difference, are different, and not precisely the same." *Essay on the Human Understanding, Book IV. ch. 2. sect. 1.*

This passage may suffice to prove, that the proposition, *man has no intuitive knowledge*, is not a legitimate inference from the doctrine, that *man has no innate ideas*: and so far we approve of it. The sentiments of Locke cast into our philosophical mould, would appear thus: "The mind perceives a *white* object and a *black* one; and no sooner conceives of the meaning of the proposition, *white is not black*, than it *judges* it to be true, without any reasoning upon the subject; and without being able to assign any other reason for the judgment than this, that the mind is so constituted as always to judge thus. No sooner do we *apprehend* the meaning of the terms used in these prepositions, A circle is not a triangle, Three are more than two, One and two are equal to three, than we constitutionally assent to their truth. To be convinced we need but *look upon* the subject; we need but *intuition*. Let any one conceive of a *circle* and of a *triangle*, and he will no sooner frame the statement, and *conceive* of the meaning of it, than he will decide in his judgment, that *a circle is not a triangle*. Every judgment of this kind, which immediately follows intuition, or the bare conception of the meaning of a proposition, is an intuitive judgment; and this kind of knowledge is the clearest, and most certain, that human frailty is capable of. It is irresistible, because constitutional. We as naturally and necessarily assent to constitutional judgments, as we *perceive* the bright sunshine, when our eyes are directed to the orb of day."

What Mr. Locke means by perceiving a truth at the first sight of two ideas together, without the intervention of any other idea, we are unable to determine. We con-

ceive of three; which conception is one idea: we conceive of two; which conception is a second idea; and if words are not used without meaning, when we use the word *are* we have an *idea* of predication, or affirmation, which is a third; and when we use the words *more than*, we have an idea of the comparison of numbers; so that in the understanding of the proposition, *three are more than two*, at least *four ideas* are included, and are essential prerequisites to the judgment that the proposition is true.

We are equally unable to determine what Mr. Locke means by a man's knowing that any idea in his mind is such as he perceives it to be; and that two ideas, wherein he perceives a difference, are different: unless he intends, that a man is conscious of every perception, conception, and other mental act, and judges that one mental operation is not another mental operation. We thus judge, without any comparison of conceptions, or ideas; for when a man *knows* that he *perceives a horse*, it is in consequence of his actual perception of one, his constitutional judgment that what he perceives really exists, and the immediate operation of his faculty of consciousness, which takes cognizance of what the mind is doing; and not from any comparison of his perception of a *horse*, with his *perception of a cow*. The same is true of *conception*, for our consciousness that we conceive of a falsehood results not from any act of the mind in comparing the idea of a falsehood with the idea of a truth, or of any thing else.

While we differ from President Bates about intuitive knowledge, we have no disposition to deny the importance of education. It is true, that "in the uncultivated mind intellectual powers do indeed exist; but, like the unpolished diamond, they exist in obscurity. Education brings them to light, displays their brilliancy, unfolds their beauty, and exhibits their real value; it excites their latent energies and controls their operations; it gives them activity, and applies them to the purposes, for which they were designed, and to which they are adapted, by Infinite Wisdom." It is also true, that in the uncultivated mind of man there is some knowledge,

so soon as he opens his eyes, perceives external objects, judges that they exist, and is conscious both of his perceptions and judgments. But the intuitive knowledge of man would be of little service to him as a moral agent, without the addition of that which results from experience and education.

The reverend author proceeds to say, "We can, indeed, discern nothing in the human mind, distinct from the effects of education, but a capacity to receive instruction—a faculty to learn—a power to acquire and retain knowledge." p. 3. The two last clauses, are exegetical of the terms, *a capacity to receive instruction*. And can the president discover in man no capacity for feeling, volition, and efficiency? A capacity to learn, to acquire and retain knowledge, may include the faculties of conception, reasoning, memory, perception, judgment, conscience and consciousness, for by all these we derive knowledge from instruction, even while all of them frequently operate without any other guidance than that of the hand which made them: but it would be an unwarrantable stretch of metaphors to say, that the faculties of feeling, volition and efficiency, are capacities to receive instruction. We never attribute thought to the will: and it would be ridiculous to affirm, that our feelings learn, and that the exertion of our mental faculty of agency is the reception of knowledge. Yet the *mind* includes seven faculties, by which seven kinds of mental operations, called thoughts, are performed; in conjunction with three others, by one of which we feel, by another will, and by the third effect what we will, so far as we have natural ability. "Distinct from the effects of education," we can discern in the human mind, not only *ten faculties*; but *the power* of exerting most of them in various ways, so that men need not be taught, in order to be conscious, to feel, to will, to form many judgments, to remember much of the past, to perceive external objects, and execute a multitude of purposes. That fallen man may think, feel, will, and act *aright*, education, and even a divine education, is indispensable.

Our only remaining objection against the oration before us, is levelled against the sentiment, that a know-

ledge of the rudiments of learning, such as may be acquired in almost every village of New-England, is all that is beneficial to the cultivators of the soil, commercial men, and those who live by mechanic arts. p. 5, 6. In every village in New-England, all young people may learn at the public school, "to read with facility, write with propriety, and compute with accuracy;" (p. 6.) which in other sections of our country is not a common privilege; but should the farmers, mechanics, and merchants of New-England possess "a more refined education and a highly cultivated taste," with a proportionate degree of human prudence, we are persuaded it would not *unfit* them *for excellence and energy* in the ordinary departments of human life. Should they be favoured with that wisdom which is from above, we should consider every degree of intellectual improvement as *beneficial* to them; for all their knowledge would turn to some good account, when all sublunary labours shall have ceased. The effects of sanctified learning, even in a husbandman, we should suppose would be directly opposite to those of "unsanctified learning," of which our author has justly observed, that "so far from adding to the happiness or usefulness of a man," it "serves only to increase his capacity for suffering, and extend his pernicious and corrupting influence in society."

The author deserves praise for avoiding the great display of learning, which is frequently made in orations on occasions similar to that which produced this. Let it be recorded as something remarkable, that a President of a College has delivered his inaugural address, and uttered to his English audience no more than four quotations in a dead language. He has even ventured to quote the Christian poet, Cowper, twice, and the Bible frequently. With some, this will be deemed a proof that President Bates is not a learned man; but it may be counterbalanced by finding in his pages the names of Seneca, Æsculapius, Deucalion, Omar, Copernicus, Diana, Circe, Homer, Laocoon, Parnassus, Lycæum, Buffon, and Linnæus.

The style of the oration is pleasing, and the predominant characteristic of it, piety. At the time of the re-

removal of President Davis, we thought Middlebury College had experienced a discouraging loss; but now we are happy to persuade ourselves, that the institution has been compensated for it, by the acquisition of its present excellent Principal. One extract we give, as a correct specimen of the piece, and hope all Christians will catch the spirit it breathes.

"The simple fact, that knowledge is sometimes perverted—that men of literature and science do sometimes devote their talents to the cause of error and wickedness—that learning is sometimes employed, as an engine of destruction against the best institutions of religion and society,—should rouse the friends of God and human happiness to activity, in the cause of truth and righteousness—should induce them to furnish their children, especially their pious sons, with the means of good education; and thus provide for them, and through them for society, a sure defence against the attacks of infidelity and licentiousness. If the world must have its Bolingbrokes and Byrons and Condorcets; let it have, too, its Newtons and Cowpers and Wilberforces. If the doctrines of the gospel must be attacked and perverted by such men, as Priestley and Belsham and Fellows and Yates; let them be defended and illustrated, likewise, by men, like Horsley and Magee and Scott and Wardlaw. If men of corrupt minds will enter the temple of science, and kindle on its altars the unhallowed fire of infidelity and error; let not those, who love the truth, be inactive spectators of their profanation—let them see, that the pure and holy flame, which came down from heaven, may never be extinguished." p. 24.

ARTICLE IV.—1. *A defence of Modern Calvinism: containing an examination of the Bishop of Lincoln's work, entitled a Refutation of Calvinism.* By Edward Williams, D. D. London, 1812. pp. 544. 8vo.

2.—*Remarks on the Refutation of Calvinism, by George Tomline, D. D. F. R. S. Lord Bishop of Lincoln, and Dean of St. Paul's, London:* By Thomas Scott, Rector of Aston Sanford, Bucks. In 2 vols. Philadelphia, published by W. W. Woodward, 1817, pp. 1014. 8vo.

MANY well disposed Christians continually deprecate religious controversy; and commend those who glory in abstaining from the discussion of all contested doctrines.

None are more loud in condemning the part which we have acted, than the American advocates for the sentiments of Fuller and Scott. But did these excellent men pursue the course which their admirers would recommend? The greater part of the writings of the former are of a controversial nature; and we have now before us a thousand pages of the disputations of the latter. We agree with him, that "*nothing is so unfavourable to the progress of genuine Christianity, among mankind in general, nay, among the bulk of nominal Christians, as a DEAD CALM.*" *Preface*, p. 3.

We might adduce the higher example and authority of the Apostle Paul; and might show too, that the Holy Spirit thought fit to inspire many controversial epistles; but it is needless, for if a little reflection, accompanying the means of information already enjoyed by them, convince not those of their error who think all contention for the faith ungodly strife, our reasoning against their prejudices would be vain.

In hope of assisting some, who are willing to prove all things, that they may hold fast that which is good, and of promoting our own increase in knowledge, we shall steadily pursue our purpose of investigating the most important contested doctrines in theology, especially such of them as shall be presented by the publications of the present day. To follow the learned writers before us through all their excursions from the high way of Calvinism, on which they generally travel together, would require more than all the pages of the present number; but from the elevation of the temple of truth to survey their path, and give a plain map of it, is practicable, and may be profitable to those who are in pursuit of the heavenly country, through the *Living Way*. Dr. Scott gives us the "Refutation of Calvinism," paragraph by paragraph, in notes, to which his text is a reply; but Dr. Williams, in a very systematic, and classical manner, arranges the false doctrines and misrepresentations of the same work, so that he can pull down the Bishop of Lincoln's theory, while erecting his own *Modern Calvinism*. Dr. Williams excels Dr. Scott in presenting a concatenation of doctrines, and philosophical arguments.

tion; but their readers will agree, that "it was not unnatural for" the latter "to think, that hoary hairs might be attended with some abatement of that eagerness of spirit, which is unfavourable to the discussion of such subjects, and making remarks on statements, in which there are many things suited to discompose the mind; not to speak of higher sources of meekness, and self-government, which either are or ought to be found in 'an old disciple.'"

Bishop Tomline and his opponents agree, that Adam was a federal head, that he apostatized, and that all men are sinners, through some sort of connexion between him and his posterity; but they differ "*respecting the effects of Adam's disobedience upon himself and his posterity.*"

"The moral sense was not annihilated," says Tomline; and no one disputes the assertion, if by *moral sense* he understands, as Scott and others do, *conscience*. We add, that none of the mental faculties of man, which Adam possessed in his most perfect state, have ever been annihilated, in any accountable human being; and that they are precisely the same in their essence in all men, whether they are renewed or unrenewed, whether they sing praises in heaven, or gnash their teeth in hell. Great, however, was the change of state which Adam experienced in consequence of his first act of rebellion: and great the change which ensued in the relative state and operations of his mental faculties. He was *originally* in a state of *righteousness*, and therefore the righteousness which is predicated of him before his apostacy, is called, *his original righteousness*. This original righteousness consisted in a complete conformity to the divine law, whether it be considered as a covenant of works, or a rule of conduct, under which God had placed him. For a time he retained this original righteousness; for a time he was as perfectly conformed to the revealed will of his Maker, as in the first moment in which Omnipotence produced him after the divine image, in knowledge, righteousness, and true holiness. So long as he was righteous, he was an object of divine approbation; and cherished hopes of interminable felicity in the presence of his Almighty Father. So long as he was righteous he had nothing to

fear, and feared nothing; for a righteous being is free from every kind and degree of punishment; and Adam well knew his own rectitude and his Maker's love. He had no sooner committed the first act of rebellion than the scene was changed; he was no longer righteous, but unrighteous; no longer the subject of a promise, but of a curse: no longer one approved, but sensibly condemned by his great and glorious Father. Between the righteous and unrighteous there is no middle state, in which any subject of a moral law can be placed; unless he can act intelligently and voluntarily without obeying or disobeying the rule given him for the regulation of all his moral actions. "This, however, is not inconsistent with degrees of deviation from righteousness," (Williams's *Modern Calvinism*, p. 5.) for Adam ceasing to be perfectly righteous, became *not righteous*, which is *unrighteous*; and might have added sin to sin, so as to have been very far gone from the standard of rectitude.

It is maintained by Scott, Williams, and all Calvinists, whether ancient or modern, mixed or pure in their system, consistent or inconsistent, that all mankind are *very far gone from original righteousness*. Tomline asserts that this expression in the articles of the Church of England "implies, *that original righteousness is not entirely lost*," by all men; while he admits that all have sinned, and of course are not righteous; yea, while he teaches that "a propensity to evil and wickedness, universal in extent and powerful in its effects, was transmitted to mankind."

Several questions here arise, which we shall endeavour to answer, as they are proposed. Did any man but Adam ever possess *original righteousness*? No mere man was ever perfectly conformed to the standard of righteousness for himself, except our first father: but while Adam was righteous, he acted as a representative of all his posterity; and so all men may be said to have had an *original righteousness* in him. How could all men lose this original righteousness? They could not lose it by one of their own actions before they subsisted and acted for themselves; but in the divine mind they were considered as losing it in and by their federal head. In other words,

Jehovah was pleased to treat with Adam as the head of all decreed to descend from him by natural generation, and of her that was to be formed of one of his ribs; so that while he stood, they stood in covenant; and when he fell, the Governor of men resolved to treat all mankind as if they had actually been tried, and had fallen individually, in him. Hence it appears, that all men departed from *their* original righteousness which they had in Adam, just so far as he departed from the original rectitude which he enjoyed before the apostacy; for *his* original righteousness was by covenant and imputation *theirs*.

Yet may it not be said, that all men are very far gone from original righteousness, by their own actual transgressions. All men who have sinned after the similitude of Adam's transgression, have so far gone from the standard and the example of Adam's original righteousness, as they have transgressed, or want conformity to, the law of God. *How far* each individual has gone from perfect righteousness, perhaps the Judge of all the earth alone can determine.

It is admitted by Tomline and his opponents, that man since the apostacy, and notwithstanding the depravity of his nature, retains natural ability to *perceive* natural objects, *understand* natural science, *judge* and *reason* correctly about natural things; *approve* or *disapprove* of moral actions, according to the law with which the mind compares them; exercise a great variety of natural feelings, *will* from such motives as are presented; perform to a certain extent what he will; be *conscious* of present mental operations, and *remember* the past. All agree too, that fallen man is a social being, whose thoughts, feelings, volitions, and actions frequently relate to others as well as himself. It is nevertheless true, that man, in this world, exerts his natural ability to do natural things, in a very imperfect manner; and that many circumstances in his present state conduce to promote obscure perceptions, erroneous understanding, false judgments and reasonings, misguided decisions of conscience, callousness of feeling, feeble consciousness, forgetfulness, the apprehension of unnatural motives, a cer-

tain sluggishness in volition, and imbecility in agency. Hence the thorough Calvinists assert that the apostacy of Adam has caused a deterioration of man's natural faculties and ability; and hence they impute to it, as a cause, all the natural evils of our intellectual world, and all the imperfections of our social state. These Calvinists moreover believe, that no mere man since the fall possesses any such ability as is requisite for the production of any moral good, until he is acted upon by the regenerating influences of the Holy Spirit. Hence they say, that an unregenerate man has *no power* to perform any holy, spiritual operation; because he has not that very power which is requisite for such an operation; and any other power, would, for such a purpose, be useless. *Power* and *ability* we use as synonymous. *Faculties* requisite for knowing the only true God and Jesus Christ, for believing the gospel; choosing spiritually good actions, and performing them when chosen, they have; but without regeneration, *power* to think a right thought, have a holy feeling, exercise a spiritual volition, or perform one morally good action, *they have not*.

They have indeed *natural ability* to hear the gospel preached, to read their bibles; to pray very sincerely, from natural motives, for all things pleasing to a natural man; and to profess faith and repentance with their lips; for these are all natural actions. *

By *power to perform any action*, we always intend every thing which is requisite for the actual production of that action. The notion of a *faculty* for doing the given action is of course included under the term *power*; for without the inherent constituent part of the human mind by which we *perceive*, there could be no perception. It is equally certain too, that something else is requisite to perception in man's present state; for it is a law of our nature, that we shall *perceive* through the instrumentality of our corporal organs. To the *perception* which we call *seeing*, for instance, not only the mental faculty by which we see, but the sound eye, through which the faculty of perception operates, and such a relative position of the eye as that rays of light may pass from the object to be seen to the eye, together with the existence and passage

of light, are absolutely necessary. To say, that a man *has power to see*, and that he *can see*, are expressions of similar import. Now a man *can see* if he has all the things enumerated above; and he *cannot see*, if he wants any one of them.

Whatever the contemplated action be, *power* to perform it always includes every thing which is requisite to its being done. While, therefore, the natural man has all the requisite *faculties* for performing all the spiritual actions of the new life, which, if ever regenerated, he ever will perform, even in heaven, yet so long as he wants any one thing without which any one spiritual action cannot be performed, he *has not the power* to perform that spiritual action. An unrenewed man, a sinner whose understanding is darkness in relation to spiritual things, and who is not the possessor of any one holy feeling, has no power to put forth any holy volition, or spiritually right act of the will; because a holy motive is essential as a pre-requisite to a holy volition; and a holy motive is always either a holy thought, or a holy feeling. The genuine Calvinists, therefore, assert, that so long as a sinner is unrenewed in his thoughts and feelings, he is without power to exercise his faculty of volition in a holy manner. He is free to choose from such motives, that is from such thoughts and feelings of the natural man, as he has; and in every volition is free; but he is without the power of holy, spiritual choice, until he is divinely influenced from above.

This exhibition of our views concerning power, we have been induced to make, by a paragraph which we shall quote from Dr. Williams's *Defence of Modern Calvinism*.

"To every observant reader of moral and theological discussions, it must be very apparent, that ambiguity often attends the word Power. In writers who do not define their terms, we find it, in controversy, standing indiscriminately for physical strength, for opportunity of acting, for a sufficient inducement to act, and for moral ability." This moral ability needs explanation more than any thing else in this controversy; and Dr. Williams has not explained it, unless it is an explanation to call it

a good disposition, or inclination. We then ask, what is meant by a good disposition or inclination? Is it a good thought, a holy feeling, a right volition, or such a relative state of the mental faculties as is essential to the holy exercise of them all? If the last is intended, then we agree, that such a disposition of the mental faculties by the Holy Ghost, coupled with those faculties, will constitute power to perform holy moral actions. The Doctor continues his remarks. "Now except a writer explain what *kind* of power he designs, there can be no close reasoning on the subject." No sentiment is more correct. "I know of no Calvinist who denies that fallen man has power, in the sense of physical strength, to will or to act according to his pleasure, or of opportunity of acting well if so disposed,—or of a sufficient inducement to act aright." Here the writer misuses the words *power* and *strength* for the native *faculty* of willing; or else he should have written, "I know of no Calvinist who denies that fallen man has natural power to exercise natural volitions, and act according to his pleasure, so far as his Maker has rendered the exertion of physical strength dependent on his will." Opportunity of acting well if so disposed, all men have, without contradiction; and if *sufficient inducement* be used according to Cogan's distinction of it from *motive*, in his Ethical Questions, we acquiesce in the assertion, *that all men have sufficient inducement to act aright*. Any consideration proposed to a sinner which ought to move him to obedience, may be called a sufficient inducement; whether he has any right apprehension of it or not. "By *MOTIVE*," says Dr. W. "I understand, that which actually moves and determines the free will of an agent." *Def. of Modern Calvinism*, p. 250.

"Many are the cases in which the natural distinction between *inducement* and *motive*, becomes obvious to every man. We know that inducements may *dispose* the mind to act in a particular manner, without its *complying*; and we know that *motive* is always applied to that which has finally determined the mind to act in a particular manner. We cannot speak of motives acting in an *opposite* direction; the one impelling the mind to act, and the other restraining it. But we may, with

propriety, speak of opposite *inducements*; of which the stronger will suppress the weaker, and determine the will. These of consequence become the *motives*, and leave the others in the class of *inducements*. They become the motives, by their becoming the *strongest inducements*.—The very etymology of the word corroborates our statement. It is termed a *motive*, because it is the *causa movens*; that which actually moves to the performance." *Cogan's Eth. Quest.* p. 140.

That an unrenewed man has no holy motives to obedience is evident from the fact, that while unrenewed he never is moved to perform one spiritually good action. Dr. Williams proceeds to say, "The point, therefore, is simply this, Whether man in his native degeneracy, irrespective of gracious renewing influence from the Holy Spirit, has that kind of power which consists in a good disposition or inclination?" That he has not, all the opponents of Bishop Tomline contend, whether they explain what they mean by disposition and inclination or not. Certainly, his *understanding* is not *so disposed* in relation to the Spirit of truth as to receive the rays of divine instruction and spiritually discern the things of God; nor is his *heart*, or *the faculty of feeling*, *so disposed* in relation to a divinely illuminated understanding, that it is natural for him to have *holy feelings*; nor is his will *so disposed* in relation to either a rectified understanding, or heart, that he can choose any spiritually good thing, from a holy motive.

"If Saint Paul testified that he was not 'of himself' *sufficient* to think a good thought, with what propriety can it be asserted that an unconverted man, who 'of his own nature inclineth to evil,' is 'of himself capable' of understanding savingly, that Jesus is 'the Christ, the Son of God?' Our Lord tells Peter that such knowledge was revealed to him by his heavenly Father. And Saint John affirms, that no man can say, that is, to saving purpose, 'that Jesus is the Christ, but by the Holy Ghost.' The apostle could not mean that no man, without the Holy Ghost, could say this in a cursory manner, or maintain it as a doctrinal truth, because the contrary is a plain fact. He must therefore intend to inculcate that a just knowledge and cordial approbation of Jesus as the Christ, is from the Holy Spirit."

In Vol. I. pages 6, and 342, Dr. Scott adopts the distinction made by the father of the present distin-

guished Robert Hall, in his 'Help to Zion's Travellers,' and by Drs. Smalley and Fuller, between a *natural* and *moral inability* to make voluntary efforts towards piety and virtue. "It may, however, be added," says he, on the 7th page, "that few *modern* Calvinists hold this total inability, except in respect of things spiritually good; 'things accompanying salvation;' 'good in the sight of God:'" and in the page following that, he correctly asserts, "Calvinists, in general, deem no man incapable of making *voluntary* and successful efforts; except in those things which must be done, (if done at all,) from holy motives, from the fear and love of God, with a hope grounded on the holy scriptures, of his gracious acceptance, and with a desire to glorify his name." He might have said, that no Calvinist ever thought of denying that fallen man, without the renovating influence of the Spirit, has natural power to perform all natural actions to which his limited nature is competent. Indeed he has natural power to think, feel, choose, and do the greater part of actions which he ever wills to do. But the requisite ability to think right thoughts, have right feelings, apprehend right motives, will holy actions, and perform them, no man has, so long as he is destitute of supernatural teaching.

In Vol. I. page 25th and elsewhere, Dr. Scott evinces that his notion of *moral power*, or *ability*, is like that entertained by Dr. Williams; for he says, "It is undoubtedly our duty to comply with every command, exhortation and counsel of scripture: but whether we have by nature, any *moral ability*, or disposition to do this, is precisely the question to be decided." *Moral ability* we should think must mean *ability to perform moral actions*: it must be an ability to *think, feel, choose* and *act* for the glory of God, and from the love of obedience. Now every thing essential to the actual production of such an action as is a holy conformity to the law of God, is implied in the notion of *moral ability* to perform that action. The existence of the requisite faculty or faculties of mind, and the actual influence of the Holy Spirit over those faculties, so as to secure a right operation, are included: and if *disposition* is the word to

denote both, why then *moral ability* and *disposition* may be indiscriminately used, the one for the other. We should prefer the use of the word *disposition* which has been already exhibited; and then we would say, that *moral ability*, to love God, for instance, includes the existence of all the natural faculties of the mind, essential to the operation of loving God, together with a right disposition of them, by the Spirit, for the production of the contemplated effect. *The faculty of apprehending*, or conceiving of, something lovely, and *the faculty of feeling* (for love is a feeling, of the class called affections) must exist; and these must be so disposed by the government of God, that something lovely in himself shall be apprehended, and that the feeling of love for it shall follow, or else there exists no *moral ability* of loving God. The faculty itself is not a *moral power of loving*, unless one can love without knowing what he loves, or why he loves it; and without the objects seeming to him to be lovely. If any choose to denominate the faculties of feeling, conscience, and volition, *moral faculties*, we have no objection, but neither of them is a *moral power*, unless we can feel without previous thoughts, exercise conscience without any knowledge of any obligation, and will without any motive for volition. If any *faculty* might of itself be called a *power*, with strict propriety, it would be that of *consciousness*; but since our own mental operations are the only thing of which we can be conscious, we assert that the operation of some other mental faculty is essential to the *power*, not to the existence of the *faculty*, of being conscious.

Notwithstanding Mr. Williams's judicious remark about the use of the word *Power*, we find him using it in very different, and often indefinite senses. On the 34th page he confounds it with *faculty*; but it is no wonder, since Locke, Stuart and even Reid have done the same. Yet we confidently assert, that nothing like the precision and certainty enjoyed in natural philosophy can be experienced in the sciences of mind and of theology, until every important word is used only in one sense, according to the definition of it.

The doctrine of divine influences is the next great sub-

ject of controversy between the Bishop of Lincoln and his opponents. The former says, "those who are baptized are immediately translated from the curse of Adam to the grace of Christ.—They become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new faith, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated is by St. Paul figuratively called regeneration or new birth." "The word Regeneration therefore is in scripture solely and exclusively applied to the one *immediate effect* of baptism once administered, and is never used as synonymous to the repentance or reformation of a Christian, or to express any operation of the Holy Ghost upon the human mind subsequent to baptism."

This is the high Church doctrine rampant. In comparison with Dr. Tomline, our American Bishop White is rational. They rely on the same passages of scripture, but the first deduces much more extensively sweeping consequences from them than the latter.

Bishop White does not hesitate to avow the belief, that "of those *who are baptized in infancy*, no other conversion is ever afterwards required, if as they grow up, they are restrained from a state or life of sin." p. 70. That children may be, and sometimes are, sanctified from the womb, the Calvinists admit; and if it pleases God to regenerate infants in the moment of baptism, as he may do, we agree that they never will need regeneration again; for so soon as they are capable of knowing God and Christ, they will rejoice in them and glorify them. Should they backslide, and exceedingly sin, for a time, as regenerated persons may do, they would need *conversion*, as Peter did, but not regeneration. A man is *regenerated* but once: he may be *converted* a thousand times, or as often as he pursues an evil way, and is *turned* from it.

"In regard to adults," Bishop White declares "his never having imagined of any of them, being not fit recipients, that they were converted or regenerated, by un-

dergoing the ceremony of baptism." He justifies, however, the formularies of his Church, in calling all baptized adults regenerated persons, "on account of what ought to be, and of the agreement of the sign and the thing signified." Here too we agree, that every adult who professes saving faith in Christ and is thereupon baptized, ought to be a renewed person, and in the judgment of charity ought to be deemed one. Since we cannot search the heart, we may speak of baptized adults, as being, what we judge them to be. But that in baptism any one is regenerated, whether an infant or an adult, unless it be symbolically, we see no reason to conclude.—We shall quote the passages of scripture relied on by each of the Bishops, to show that they are not without *some plausible* reasons for their sentiments; while we introduce our own explanations, in as few words as possible.

Ananias said to Saul of Tarsus, "arise and be baptized, and [symbolically] wash away thy sins." Acts xxii. 16.

"Know ye not, that so many of us as were [spiritually] baptized into Jesus Christ, [by the Holy Ghost] were [spiritually] baptized into his death? Therefore we are buried with him by [spiritual] baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4.

"By one Spirit we are all [spiritually] baptized into one body:—and have all been made to drink of one Spirit." 1 Cor. xii. 13.

"As many of you as have been [spiritually] baptized into Christ, have [spiritually] put on Christ." Gal. iii. 27. Should external baptism be the thing intended, then we should say, "As many of you as have been [visibly] baptized into Christ have [visibly, or professedly] put on Christ."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Tit. iii. 5, 6. Now baptism, performed in a

right manner, and from right motives, is a *work of righteousness which we have done*; and therefore we are not saved by it. Of course *the washing of regeneration* must be something else than *baptism*, because by it we are saved. The rendering of the passage by Dr. Williams seems therefore worthy of adoption. "He saved us by the washing of regeneration, *even* (*καί*) the renewing of the Holy Ghost." That *καί* is frequently translated *even*, and that one clause of a verse is as frequently exegetical of the preceding, no biblical critic need be informed.

"The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. iii. 21.

The word rendered *figure* in this passage is *αντιτυπον*, or *antitype*. Had it been *τυπον*, a *type* or figure, the common translation would be correct. Adam was a *type* of Christ, and Christ was the *antitype* of Adam. The apostle tells us, that the salvation of Noah and his family by the ark may be considered as a *type*, or figurative representation, of our salvation by such a baptism as produces the answer of a good conscience towards God. This salvation by such a baptism is the *antitype*, or thing typified by the *type*, to wit, *the salvation of Noah by the ark* from the overwhelming deluge. That the baptism here spoken of is not an external rite, is evident from the parenthesis, in which the apostle intimates that there is a baptism which of itself can do no more than wash away the filth of the flesh; but that the baptism of which he is speaking is an internal baptism of the conscience, purging it from dead works, making it good, and enabling it to answer the calls of God. Dr. Macknight has many valuable remarks on this subject, but we think him erroneous in supposing that *the water of the deluge* was the *type* of baptism. He says, "the relative *ὅ* being in the neuter gender, its antecedent cannot be *κιβωτος* the ark, which is feminine, but *ὕδωρ* water, which is neuter." The relative is indeed neuter, and its antecedent is not *the ark*; but a neuter article frequently refers to a sentence, or *thing* asserted in a clause immediately preceding it, which is the fact in the present instance. "*Wherein* [*in the ark*] *few, that*

is, *eight souls were saved by water,*" bearing up the ark: "to which thing the antitype baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) now saveth us also through the resurrection of Jesus Christ." This is the translation of Dr. Macknight, with the substitution of the word *thing*, referring to salvation in the ark, in the place of *water*; and we are persuaded that it will stand the test of criticism.

The only passage besides these, which Bishop White has quoted, in his "Review of the Question of a Personal Assurance," p. 69. and on which Bishop Tomline appears to place much dependance, is recorded in Colossians ii. 12, in which we read, that believers are "buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The expression here rendered *wherein*, is *ἐν ᾧ*, in whom, and is so translated in the preceding verse: so that the last clause of the verse quoted refers to *Christ*, and not to *baptism*. We shall give a literal translation of the original, according to the punctuation of Griesbach and Macknight, in the disputed portion, for they agree in placing a colon after baptism, and before the word improperly translated, *wherein*. Verse 10. *And ye are made complete in him who is the head of all government and power: in whom also ye are circumcised with the circumcision made without hands, in the putting off of the body of the sins of* the flesh by the circumcision of Christ, being buried with him in baptism: in whom also ye have been jointly raised through the faith of the inworking of the God who raised him from the dead: even you, being dead in the trespasses and the uncircumcision of your flesh, hath he jointly made alive with him, having forgiven you all the trespasses, &c.*

Now from this portion of scripture it appears, that all who have "received Christ Jesus the Lord, and walk

* Griesbach rejects "the sins of," as not entitled to a place in the text, but Mill, Montanus, Wetstein, Beza, Leusden and Macknight retain the words.

in him, are legally complete, and have a fulness of blessings in him. Particularly, they have baptism, which is the circumcision of Christ, or which answers to circumcision according to Christ's appointment; they have the external circumcision in the external rite of baptism; they have the internal circumcision, the regeneration of the heart, in the baptism or purification of their hearts by the Holy Ghost; they have by visible baptism been visibly initiated into Christ's death for the remission of sins; and all who have experienced the renewing of the Spirit symbolized in Christian baptism, are really so one with Christ in covenant, that they died, and were buried under the curse of the law, in their representative, according to the imputation of God. Yea, they have in him satisfied divine justice, and in him as their head have arisen to a new life of holiness, in which they are free from condemnation.

Any thing in this passage, which intimates that circumcision made without hands always accompanied circumcision made with hands; or that the spiritual baptism of the mind, is inseparably connected with the ritual baptism of the person, we cannot discover. We adopt, therefore, a sentence which we find in Faber, Williams and Scott, without knowing to whom it originally belongs, for each might thus have parodied the words of inspiration: "He is not a Christian who is one outwardly; neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

Dr. Scott is one of the evangelical clergy of the Church of England, and it became him to vindicate, or explain away, the forms of prayer prescribed in her liturgy; while Dr. Williams, being a dissenter, took no pains to reconcile her forms of administering baptism with the Bible. The former would not permit Bishop White to be excluded from the number of *evangelical churchmen* for his opinions about baptism, for he remarks, Vol. I. p. 179, that "a large proportion of the *evangelical clergy* do suppose that some spiritual gracious effect attends the due administration of infant bap-

tism, which they think to be meant in our baptismal forms, by the word 'regenerated,' and 'regenerated by the Holy Ghost.' " It is assumed, he says, in their forms, that the parents and sponsors, who bring infants to be baptized, are true Christians; that with the congregation they offer the prayer of faith, for the spiritual baptism symbolically exhibited by the outward application of water; and that God hears and answers these earnest prayers at the time. "Probably too much is assumed," says Dr. Scott, however, "or more, at least, than accords to present circumstances." "The prayers themselves evidently distinguish between *baptizing with water*, and *spiritual regeneration*; for the supplication is, that *this infant coming to thy holy BAPTISM may receive remission of his sins by SPIRITUAL REGENERATION.*"

Hitherto we have considered the controversy about divine operations, principally in relation to baptism. Many other questions concerning this subject are agitated by the controvertists before us, which generally resolve themselves into some disputed points of mental science; and this but corroborates our opinion, that a thorough knowledge of what is commonly called the philosophy of the human mind is destined to terminate, if ever they are terminated, the greater part of theological disputes. Of this nature are the questions concerning *free will*, *moral suasion*, *irresistible grace*, and *divine illumination*.

In opposition to the Bishop of Lincoln, Dr. Williams contends, that there is an internal divine agency on the mind of man, requisite to make him holy. In this sentiment we heartily concur; but concerning the mode in which this internal divine agency operates, we differ. Dr. W. says, "the immediate object of the Spirit's operation is *not the will, but the heart*, as the source of moral actions." p. 35. The Hopkinsians affirm that *it is the will*, with which they confound *the heart*, and call them both one faculty. Now in relation to *the will* Dr. W. is correct; and we approve of his remark, that "a physical, or positive influence on the will itself directly, would in the same degree destroy its freedom;" and that "the will can only be *solicited* by objective means, or indirectly influenced by an inward principle." This in-

ward principle of volition, we call a *motive*, and ANY THOUGHT or FEELING within us, which moves *the will* to a volition, is A MOTIVE. But we deny that the immediate object of the Spirit's operation is any more *the heart* than *the will*: IT IS NEITHER: for while the freedom of man in willing would be unimpaired by a direct agency on *the heart*, the *feelings* of man, or the operations of the heart, would be independent on the operations of the understanding; and so would not be the feelings of an intelligent, morally accountable agent. Were the heart immediately operated on by the Spirit, so as to produce *love*, for instance, a man would have the feeling of love, without understanding what he loved, or having any motive for loving it. Besides, should the Spirit in gracious operations exert his agency directly on the heart, he would act in opposition to God's established mode of governing human minds in all their natural exercises; for it is unquestionable, that we never love natural objects but from some previous thought concerning them, and some conception of their loveliness.

Since, then, the *immediate object* of the Spirit's operation is neither the will, nor the heart; what is it? We answer, it is some faculty of the intellect. Any operation of any faculty of the intellect we call a thought. Under the head of intellect, we enumerate seven faculties, by which the mind performs seven distinct classes of operations, or kinds of thinking. These are, 1. Consciousness; 2. Perception; 3. Understanding, or Conception; 4. Judgment; 5. Reason; 6. Conscience, or the Moral Sense; and 7. Memory. These are sometimes denominated the faculties of *the understanding*. An eighth faculty of the human mind, is *that of feeling*, which in modern language is called *the heart*. A ninth faculty is *the will*: and the tenth and last, that of *agency*: so that every operation of the human mind is either one of seven kinds of thoughts, or a *feeling*, or a *volition*, or an *agency* of something willed.

We have before shown, that a man must have some right thoughts, before he can have any right feelings; and some right thoughts or feelings, before he can be the in-

telligent author of right volitions; and some right volitions before he can exert any holy agency, either in relation to himself or other objects. When we use the word *heart* in philosophical discussion, we always mean *the faculty of the heart*, and nothing else. We assert, therefore, that *the heart* is not *the immediate source of moral actions*: but is itself a fountain dependent on the higher fountain of *the understanding*. If you would purify the heart, you must first rectify that which regulates it, the intellectual operations of the man, and especially his *conception* of spiritual things. This is called in the bible, "the *eye* of your understanding," because by it we *see*, or understand the truth, as by the instrumentality of the bodily eye we perceive visible objects. This eye must be enlightened. We must *see*, or rightly conceive of, God, before we can *love* the true God; and we must have either right conceptions of God, or love for him, or both, before we can *will* to serve him.

Dr. Williams maintains, that "in every virtuous choice there must be both a virtuous principle and a worthy object of choice presented to the mind,—and each is equally necessary." It is agreed: for *the object of choice* must be apprehended or conceived of by the mind; and it must be rightly, spiritually apprehended, or discerned, or else the object of choice is not a spiritual one; so that by his own account, the faculty which presents an object to the mind, must be operated upon by the Spirit, before any holy activity can ensue. *The virtuous principle* of a virtuous choice, is *some virtuous motive*. It may be a *holy feeling*, or it may be a *holy judgment*, or a *holy approbation* of some contemplated action, which is an operation of a rectified conscience. But Dr. Williams, without any good reason, restricts the *virtuous principle* to a *right heart*, without ever enquiring upon *what principle a man's heart* is right with God. We affirm, that the Holy Spirit, enlightening man, is *the first principle* of all holy mental operations; that He is immediately *the principle*, or that which lies at the foundation, of *right apprehension* or understanding of spiritual things, and of all kinds of *holy thoughts*; and that *right*

thoughts are the principle of right operations of the heart.

The Holy Spirit himself being the first principle of spiritual life in man, the end of divine operation on the mind of the sinner to be saved, is not to produce any other *first* principle, although it is to produce secondary, subordinate principles of right action, such as have been enumerated. The opinion of Dr. Williams is, however, very prevalent in this country, and is considered a tenet of Hopkinsianism. He observes,

"The end of divine operation must be to produce a virtuous principle, or in the language of the prophet, to 'take away the heart of stone, and to give a heart of flesh.' Free will under the direction of this principle, or as far as the principle exists, ever chooses virtuously." One end of it is to produce many secondary virtuous principles of *feeling, volition, and agency*. He continues: "It never disapproves of gospel truth fairly presented to it; but, on the contrary, receives and lives upon it." That in man which either *approves* or *disapproves* of any truth, or mode of divine dispensation, is the faculty of *conscience*. It is not the prerogative of *the will* to approve of any thing; but to *choose, purpose, determine, or will*. *Volitions* are the only operations of the will, *feelings* of the heart, and *moral judgments* of the conscience.

"We may further observe," says Dr. W. "that the principle generated by divine operation illuminates the mind: enabling it to discover the spiritual nature and superior excellency of the truths revealed in the sacred oracles,—to know what is the hope of our calling, and what are the riches of our glorious inheritance. God, who commanded the light to shine out of darkness, shines into our hearts, whereby we discover the glories of the divine perfections as displayed in the person and work of Jesus Christ. Whereas to the unprincipled the light of revealed truth shines without effect; their darkness comprehendeth it not; their understanding continues dark, 'being alienated from the life of God, through the ignorance that is in them, because of the blindness (or hardness) of their heart.' While the heart is hard, the understanding will be blind, to the same degree, notwithstanding the outward light of truth in the scriptures. Hence the ablest expositors and preachers have cause to pray that God may prepare the hearts

of their readers and hearers, that they may 'mark, learn, and inwardly digest' the truths represented." p. 37.

Can it be possible that Dr. W. has not observed that the scriptures use the word *heart* in different senses; and that he has himself done the same in the passage just quoted? The only method of opposing our system by a semblance of scriptural arguments, is by refusing to distinguish between the different meanings attached to this word in the bible. We affirm, that while the understanding is blind, the heart will be hard. Yet the scriptures speak of "the *blindness* of their *heart*," as if it were the province of the heart to *see*, and its misfortune to be rendered incapable of accurate discernment. Were this the ordinary use of the word, we should say, that *the heart* is to be considered as the appellation for the faculty now called *the understanding*.

It primarily denotes that part of the animal frame which receives the blood from the veins, and propels it through the arteries. When any faculty of our minds, and especially that of feeling, is powerfully exercised, we find that the heart beats with more than common force, and we are conscious of its pulsations. From this fact in conjunction with another, that no language is so copious as the conceptions of man, we are led to call that *the heart* which produces this sensible motion in the fountain of the blood, and hence the Bible, the language of which is popular, calls *the whole mind* in some instances *the heart*; and in other cases gives the same name to nearly all the constituent faculties of the spirit.

The prayer of Solomon for "an understanding *heart* to judge the people and to discern between good and bad," (1 Kings, iii. 9. 11, 12,) was a request that his *mind* should be peculiarly endowed with clear apprehension and sound judgment. Here therefore *the heart* is the name given to *the whole mind*; and so it is, when Solomon says, (1 Kings iii. 6,) that his father David walked before the Lord "in uprightness of heart."

We read (1 Kings iv. 29.) that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart;" in which place *heart* seems to denote the faculty of feeling; for after saying that God gave him

wisdom and understanding very much, it would not have been added, *and largeness of heart*, had it not been to describe something distinct from the blessings already named,—even enlarged, noble, generous, benevolent feelings.

The expressions, (1 John iii. 20, 21,) “if our heart condemn us,”—and “if our heart condemn us not,” prove that heart is sometimes used in the scriptures for *the conscience*.

Of Mary, it is said, that she “kept all these sayings in her *heart*,” (Luke ii. 51.) and of the acquaintance of Zacharias that they “laid up in their hearts,” certain reports, (Luke i. 66,) in which passages *heart* is evidently put for *the memory*.

When Barnabas came to Antioch, (Acts xi. 23,) he “exhorted them all, that with *purpose of heart* they should cleave unto the Lord.” It is the faculty of will which purposes; and since every purpose is a volition, the word heart must here mean *the will*.

Peter said to Ananias, “why hath Satan filled thine heart to lie to the Holy Ghost?” Satan had put it into his thoughts, feelings and volitions; for he *conceived* the mischief, *desired* to perform it, and willed to gratify his desire, which is a feeling. Again Peter asks, “why hast thou conceived this thing in thine heart?” Acts v. 3, 4. The faculty of conceiving is therefore called the heart and with the heart we are said to reason,* to understand,† to think,‡ to believe,§ to imagine,|| and to ponder.¶

Why then should we not judge the expression concerning *the blindness of the heart*, to refer to the *understanding*, as it naturally does, instead of referring it to the faculty of feeling, and interpolating *hardness* in the place of *blindness*? Men are alienated from the life of God. Why? Because of their utter ignorance of God, they knowing nothing spiritual as they ought to know it. But why are they ignorant? Because since the apostacy every natural man is blind in his understanding of divine subjects; and blind to his own sin and guilt.

* Mark ii. 6.

† Matt. xlii. 15.

‡ Acts viii. 22.

§ Rom. x. 9. 11.

|| Zech. viii. 17.

¶ Luke ii. 19.

Our theory is confirmed by the history of the fall. Eve was not depraved in her feelings, or in her heart, considered as the faculty of feeling, before she erred in the faculties of understanding. First of all she *heard* a false proposition stated by the deceiver; next she *conceived* the meaning of the terms used; then she *believed* or judged the statement to be true; after which she *desired* to taste of the forbidden fruit; and from this *desire* together with an apprehension that it would be good for her, she *willed* to eat; and alas! performed what she *willed*. After depraved feelings had place in her mind, we acknowledge that she might have chosen from them to be ignorant; but it was not possible that she should have felt these depraved feelings had she not previously harboured wrong thoughts. She *believed* a lie, before she had one evil *emotion*, or an unholy *volition*. If we would drive sin out of the world, we must begin at the point of its entrance: we must make men *hear* the testimony of God; they must *contemplate* it; *apprehend* the meaning of the terms of the gospel; *believe* its truth, with that divine *faith*, which, through the influence of the Holy Spirit, *cometh by hearing*; and then they will both *love* and *choose* the ways of righteousness. Our Lord saith, "He that *heareth* my word, and *believeth* on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." John v. 24.

The next important subject of controversy between Dr. Tomline, and our *moderate* Calvinists, is *the doctrine of justification*. His Lordship says, "It is the doctrine of our church, that baptism duly administered confers justification." Refutation, p. 147. He asserts that we are not justified by faith without good works; and yet, that simply to profess faith in the Trinity, and to promise future obedience, is sufficient for justification.

The true notion of justification is described by his Lordship, when he says, "to be justified before God, signifies to be declared and accounted as just and righteous in his sight." Refutation, p. 98. Of course justification is *an act of God*, a *judicial* act, which changes a man's state in relation to the law. The *consideration* on

account of which God justifies a sinner is the atonement made by Christ for that individual; and in justifying him, God accounts to him the righteousness of his Redeemer. Neither *for* his faith, nor his repentance, nor his good works, nor any thing else but the atonement, including the active and passive obedience of Christ, is any sinner justified. *The decree to justify* all who ever will be justified, was coetaneous with *the covenant of redemption*. The only questions of importance still to be settled, respect *the time and circumstances* of the actual justification of an individual; and the condition of his continuance in a justified state.

No man is justified before he has saving faith, either in actual exercise, or in *principle*; sometimes called *habit*; and no man has saving faith before he is regenerated by the Spirit. The order of nature, therefore, seems to be this; first, the Spirit of God enters a sinner's mind to convince him of sin, enlighten him in the knowledge of Christ, and thereby change his feelings, volitions and actions. The agency of the Spirit in doing this is God's *act of regeneration*: the mind when thus regenerated is called a *spiritual mind*, or a *new heart*; and the man is denominated a *new creature*. In the moment of time in which a man is regenerated, but immediately after in the order of nature, the man has the principle of faith; and immediately after the man has faith, the divine mind passes the judicial decision of actual justification.

Calvinists believe, that justification is a single act of God, that can be neither reversed nor reiterated; but Dr. Tomline and all Arminians think that God alternately justifies and condemns a man as frequently as he, according to their notion, falls away from grace, or recovers it. To this absurdity the latter are led, as Dr. Williams observes, by not attending to "an important difference between the justification of *our persons*, and the justification of *our actions*."

"Every sinful act, and every neglect of duty, is condemnable; but it does not follow that every *person* on account of the failure, is struck off from the list of acceptance, without involving endless absurdities—such as confounding a federal and personal righteousness—destroying the fundamental difference

between a covenant and a rule of action—placing a fallen sinner in the same predicament of continuance in favour with sinless Adam—making the divine Head of influence, as such, a mere cypher in the recovery of our justification, supposed to be lost—and imagining justification and condemnation to proceed alternately in rapid succession; a succession as rapid and frequent, for ought we know, as those of individual human volitions:—now justified by a dead faith, next condemned for the neglect of ‘*any* practicable duty,’ then restored by sincere faith, anon condemned for another failure, and so on, it may be, ten thousand times over, till the moment of death,—and finally if ‘*any*’ neglect attach to us at that moment, we lie under condemnation for ever!” p. 137 of *Defence*.

It is demanded, what is the condition of a justified person’s continuance in a justified state? Dr. Tomline answers, (Ref. p. 142.) that it is a person’s abstinence from those sins which are forbidden, and practice of those virtues which are enjoined in the gospel. Dr. Williams says, it “cannot be a personal freedom from all sin;” but “must be the possession of that lively faith which is the inseparable effect of possessing the Spirit of Christ.” Def. p. 132. Dr. Scott says, (Remarks, Vol. I. p. 254.) “the same faith which justifies, will continue the person in a justified state.” We affirm, that the *sole condition* of a person’s continuance in a justified state, is the atonement of Christ, for on condition of Christ’s obeying and suffering for his people, God covenanted, once for all, to regenerate, to justify, and to keep them by his mighty power, through faith, unto salvation. If any ask after the means of perseverance in a holy life, we answer that *faith* is the grand instrument, and that the exhibition of the truth of the gospel is the chief means of faith: so that on the condition of Christ’s obeying and dying for the unjust, Jehovah covenanted to perform every thing necessary to, and implied in, their everlasting salvation for whom he died.

If actual faith is the condition of our continuing in a justified state, then when we cease to exercise it for a moment, or an hour, as God’s people sometimes do, we cease to be the justified children of the Lord; and are again under condemnation. If this be the condition of continued acceptance with God, it is obnoxious to all

the objections which have been forcibly adduced against the Bishop's scheme of justification; and we would not give a rush for a choice between them.

While treating of justification, Dr Williams teaches, p. 127, that faith "constitutes that *oneness*" between believers and Christ, "on account of which the imputation" of his righteousness "is made." Because his "righteousness is upon all them that believe," and "shall be imputed, if we believe," he infers "that *faith*, (a living, not a dead and unproductive faith,) constitutes a justifying union." It is admitted that through the instrumentality of faith we are made one with Christ in sentiment, and feeling, and will, so far as faith extends its influence: but we apprehend we have proved, in reviewing *M'Chord's Essays* and *Gray's Fiend*, that the eternal covenant of redemption, and nothing else, forms that union between Christ and his people in law, "on account of which the imputation is made;" and it is one of the consequences of this covenant relation, that a sinner is made willing to accept the vicarious righteousness of the Son of God, and to receive that righteousness which God imputes to him in the moment in which he is made willing to accept it for salvation.

In exhibiting his sentiments under the same head, however, Dr. W. has confirmed our previously expressed opinion concerning the law, and the righteousness requisite to satisfy it. He says there is a great difference, (p. 126,) "between the requirements of the moral law under the notion of the *covenant*, and those of the same law under the notion of a *rule*."

"A cordial reception of Christ as our righteousness answers the requirements of the law under the notion of a covenant:" so far as to free us from condemnation, and bring us into a state of adoption and acceptance with God. "But God's holy law has other requirements under the notion of a *rule*. To have obtained that righteousness which meets the charge of a breach of original perfection, does not excuse the possessor of it from future obedience; otherwise the divine law would be nothing more than a covenant, and Adam could have been guilty of only one sin: for how could he, or any of his posterity, be a subsequent transgressor, if the law did not continue a rule to man after his breach of the covenant? A de-

violation from the rectitude required by law, which requirement of rectitude the very notion of a law implies, is sinful in every condition of man, whether at the fall, under the fall, or after the fall, or after a restoration from a condemned and depraved state. With respect to the first transgression, compared with all subsequent ones, there is necessarily this difference, that he could not transgress the law as a rule without at the same time transgressing it as a covenant; but all his subsequent transgressions were a deviation only from the rectitude of a rule. If he was to enjoy a favour only on condition of remaining a perfect character, it is evident that the favour was completely forfeited by the first deviation from that perfection. He failed in performing that very condition on which a continuance of the favour was suspended. To insist, therefore, that any such condition now exists respecting any of the fallen race, is chargeable with as much absurdity as to require personal perfection on a condition which is already forfeited, and which, without a plan of mercy in the substitution of a perfect character, is as impossible as to recal the perfection of Adam. As Adam, consequently, could not transgress the law as a covenant of life without at the same time transgressing it as a rule of right; so neither could he after the first transgression, violate it as a covenant,—which, for the same reason, is the case with his posterity, who can transgress it only as a rule.” *Def.* p. 130.

Faith next engages the attention of the three writers under review. Dr. Tomline’s assertion, that a “man’s faith rises from a dead to a lively faith, and afterwards relapses into a dead faith again,” (*Ref.* p. 160.) merits not a serious refutation.

All the writers agree, that faith is a grace accepted of God only through the merits of Christ, and that a living faith is productive of good works. All the writers agree, that every act of faith must have for its object some testimony: but what the testimony to be believed is, which is the object of an act of saving faith, they have not clearly, and satisfactorily stated. Dr. Tomline very well describes holy faith in general, by saying “it is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon the merits of Christ.” All this he renders void by teaching in another place, that the Gentiles who “were a law unto themselves,” had a saving faith, which

"consisted in believing that a compliance with that law was acceptable to the deity."

Dr. Williams states, p. 154, that "faith in the sense of *believing*, implies several things;" and names four: "first, a testimony; and a divine faith must have a divine testimony, in order to deserve that appellation." We add, it must also proceed from the divinely gracious government of the sinner's mind too, before we would call it a *divine faith*. "Secondly, a knowledge of the thing declared, or a sufficient acquaintance with the language in which the message is delivered," is implied in every act of faith. This is requisite to a belief in the truth contained in a portion of testimony: but a statement, or proposition of a credible person, may be judged, or believed, to be a true proposition, even while we do not understand the truth intended to be expressed by the terms used. This belief that a given proposition contains an expression of truth, which others might comprehend, while we do not, is consequent upon a previously formed opinion of the veracity and competency of the testifier. "Thirdly, a freedom of will," he says is implied in every act of believing, "so that there is no compulsion, constraint, or influence whatever from God to believe a false testimony; though he may in equity and judgment *leave* the wicked to their own delusions 'to believe a lie;' and a freedom also from restraint in the exercise of the will, when truth is to be credited, is implied." All this proceeds upon a false assumption, that the faculty by which we believe, is dependent in its operation on the faculty by which we will, or choose. Now the fact is, that we are often compelled to believe, against our will to believe; and often cannot believe a statement, when we would if possible accredit it. One asserts that our friend has defrauded us: we are unwilling to believe it, but from a variety of circumstances, we are constrained to believe the statement, in spite of our will. Instances of this kind occur every day. That God neither compels nor constrains any one to believe a lie; that he leaves some to judicial blindness; and that every man is always free in willing whatever he wills, are important truths; the faculty of judgment, however, act-

ing in relation to testimony, is dependent, by the laws of mind, not upon volition, but on some previous act of the understanding; upon some previous apprehension of the truth, upon some previous judgment concerning the testifier, or upon the remembrance of some former thought. The only way in which *the will* can effect our faith is an indirect one: for if we should will to believe Swift's Lilliputian history to be a statement of facts, faith would not follow the volition: nor should one tell us that fire can do no injury to our property, and we should will to believe him, could we believe his statement, however desirable it might be, when we saw our dwelling in flames. From volition we may fix our attention on such objects of apprehension, and upon such partial testimony, as are calculated to produce a belief corresponding with our wishes; so that the will must misguide our conception, our perception, our reason, or conscience, or memory, before it can lead the judgment astray, or render our acts of faith subservient to itself. If we will to perceive a present, perceptible object, to conceive of any object of which we can have any notion, or to be conscious of any present mental operation, we find by experience that the faculties of perception, of conception and consciousness immediately obey the will: and we find too, that if we will to recollect any past operation, the faculty of memory obeys the will, but less perfectly than either of the three before mentioned; for though commonly we can, after some effort, recollect, yet not always is it in our power. But the faculty of judgment, by which we decide what propositions are true, and what false, whether matters of testimony, or perception, or apprehension; and the faculties of reasoning, conscience and feeling, refuse any immediate subordination to the will. Let the murderer will that his conscience shall approve of his bloody deed, and it will still disapprove and condemn. Let any one *will to judge*, that one dollar is equal to a thousand, or that black is white, and his judgment will be unchanged by his volition. Let any one *will to infer* any thing which does not first appear to him deducible from certain given premises, and his reasoning faculty will not in

consequence of the volition infer it. We give an instance: one judges that *God is a good being*; and that a *good being ought to be loved*; whence it is natural to one who has formed these two judgments, called premises, to infer, that *God ought to be loved*. Let him *will to infer*, that *God ought not to be loved*; or that *God ought to be hated*; and he cannot infer it from these premises, whatever may be his will on the subject, and whatever energy his will may derive from the depravity of his feelings.

The will, therefore, is not immediately essential to the operation of believing; and should we attend to any testimony so as to apprehend it to be reasonable, and so as to judge the author of it credible and competent, we might believe it, had we no faculty of will in existence. All our constitutional judgments, concerning self-evident propositions, are independent of the will; and our other judgments, with believing among the rest, after we have voluntarily apprehended the subject of a proposition and the evidence of its truth, are formed without any direct volition to judge, or believe, as we do.

"Fourthly, a *disposition*, or principle," is implied, says Dr. Williams, "and the nature of faith, as either dead or living, will be according to the defective or efficient principle. If the disposition be not spiritually alive, the most awful or exhilarating testimony will beget but a dead faith; but where the disposition is alive to God, or divinely spiritual, the testimony will beget a lively belief." Def. p. 154. Dr. W. was certainly an excellent man, and frequently acute in his reasonings; but really we cannot understand this passage. To a *disposition alive*, and by implication a *dead disposition*, we cannot attach any meaning: and how the joint influence of disposition and testimony is to beget belief, we cannot conceive. Testimony is the object of faith, and not the generating cause of it; and if by *disposition* be intended a *desire*, or a *will* to believe, or any other operation of *the will*, or *the heart*, (by which we mean *the faculty of feeling*,) we affirm that the general consciousness of mankind proves, that *belief* is not directly dependent on either, in any case.

He calls this *disposition* a *principle*. If he intended that the faculties of the mind concerned in believing, are so *disposed*, that is *regulated*, as to have right views; and that this *disposition* of them in relation to the light of divine truth, the Spirit of God, and one another, is the foundation, or *principle*, (from *principium*), or the ultimate reason to be assigned why the mind believes, we subscribe to the doctrine, for it is sound philosophy.

The minute attention which we have paid to the use of the words *disposition* and *principle*, will be justified by those who consider, that these expressions, with those of *natural ability*, *moral inability*, and *disinterested love*, together with the doctrine of a direct agency of God upon the sinner's will, so as to create all his *volitions*, called *moral exercises*, whether holy or sinful, constitute the peculiar characteristics of modern, mingled, maimed Calvinism.

The doctrine of redemption comes next under consideration. Dr. Tomline charges the Calvinists with maintaining that Christ obeyed and suffered for the elect alone: and to this charge we plead guilty, and are willing to take the consequences. The Bishop's opponents, we are sorry to say, consider the doctrine of *particular redemption* an obsolete tenet of Calvinism. Dr. Scott informs us, p. 332. Vol. I. that "urged by local circumstances rather than by choice" he "avowed his dissent from the doctrine of particular redemption, as held by many professed Calvinists, especially among the dissenters," "above twenty-four years since." Dr. Williams is of opinion, that as Christ "assumed the nature of mankind indefinitely," so "he obeyed the law without limitation," and suffered "the penalty threatened by it, to an equal extent." Def. p. 184. It is, however, a mere assumption, not proved by himself or any one else, that *the mediatorial obedience unto death was infinite, and admitted of neither increase nor diminution*: and were this proved concerning his active obedience, it would not follow that his sufferings were infinite, either in measure or merit; and since all the sins of men are definite and finite, there was no need of sufferings so great, that they

could not have been augmented, and even doubled, by a life of humiliation of sixty-seven years.

The Bishop of Lincoln teaches that "the benefits of Christ's passion extend to the whole human race; or that every man is enabled to attain salvation through the merits of Christ." The atonement, according to his views, being made for every individual of the human race, actually brings every one into a salvable state, so that on condition of his exercising such faith as he possesses ability for, every one will be saved. Dr. Scott and Dr. Williams think, that in some sense Christ was a ransom for every child of Adam, and that the atonement is universal in its nature, but particular in its application. By it, God is so situated, that according to his holy and wise sovereignty he can apply it to many or few sinners; and in consequence of it, all men, who have a *natural ability* but a *moral inability* to accept of it, and render a perfect evangelical obedience, may be saved. The opponents of Dr. Tomline, of course, agree with him in this, that the atonement brings all mankind into a salvable state; and that all mankind have natural ability to avail themselves of the proffered benefit of salvation: they disagree, however, about the actual reception of Christ's atonement, for Dr. T. teaches that the sinner exerts his natural ability so as actually to embrace it; while Dr. S. and Dr. W. think every sinner under an utter *moral inability* to make any use of their *natural ability* in this matter; and that he never will receive an offered salvation, until the *moral inability* is taken away, and a *moral ability* given by the grace of God. In giving this requisite ability for embracing Jesus, Dr. T. says the Calvinists teach, that God acts *arbitrarily*: Dr. W. maintains that this is true, and frequently uses the word for *voluntarily*, in defiance of the meaning commonly attributed to it. Dr. S. is more judicious, upon this point, and observes that "*arbitrary will*, in the common use of words, means the will of one, who is determined to have his own way, being possessed of power to enforce his decisions. '*Sic volo, sic jubeo; stet pro ratione voluntas.*' This, in general, is unreasonable, capricious, tyrannical; often in direct opposition to wisdom, justice, truth,

goodness, or mercy. Such thoughts of God's sovereignty were far removed from Calvin's views of the subject; and so they are from ours." *Remarks*, p. 330. Vol. I. In our judgment, God acts as the *covenant*, and not the *sovereign* God, in the work of regeneration, by which a sinner is both *disposed* and *enabled* to embrace Jesus Christ, freely offered in the gospel; and he *chooses* to give the only ability which is of any use in the acceptance of salvation, because of the atonement. That God was *sovereign* and *voluntary*, but not *arbitrary*, in giving a people to the *Anointed One*, we believe and teach; for he was under no obligations to anoint any Redeemer, or to make provision for the salvation of any rebel of our race. Dr. Scott has very happily expressed the truth, by saying, "there can be no more *mercy* in our salvation, than there would have been *justice* in our being left to perish in our sins, without hope or possibility of salvation. Every thing pertaining to the salvation of guilty polluted creatures, is *mercy*, and might have been withheld." Vol. I. p. 359.

Among many of the dissenters of Old England, the peculiar tenets of New England, in her modern days of religious innovation, have had an unmerited popularity. Hence we find Dr. Williams adopted the Hopkinsian distinction between *universal atonement* and *particular redemption*. He says, that the sacrifice of Christ was not our redemption, "so much as that by which we have redemption, or, *with which* we are, or may be redeemed." "It is the foundation of our redemption." "No sinner, therefore, can be properly said to be *redeemed* until he is personally delivered from some enemy or evil, by the interposition of an adequate price, and the exertion of an adequate power." p. 186, 187. If this be true, the Bible made a mistake, in not calling the Holy Ghost the *Redeemer*, for it is by his "exertion of an adequate power," that we are actually delivered from indwelling sin. For mere words we have no disposition to contend; but we shall think what the Saviour performed while on earth, under the curse, was the work of redemption, so long as we read, (Tit. ii. 13, 14.) that "the great God, *even* our Saviour, Jesus Christ, gave himself for us, that he might

redeem us from all iniquity:" and that in him "we have redemption through his blood."

Predestination and election are fruitful subjects of controversy. That the divine Mind possesses a faculty of prescience, and foresees all things, is agreed by our trio. Any other election to salvation than one founded on the foreseen obedience of some to the gospel, is denied by Dr. Tomline; but his opponents prove, that from everlasting to everlasting, it was, is, and will be, the purpose of God to save all who will ever be saved; and that his purpose of saving them is not founded on any foreseen faith, penitence and perseverance, because sinners condemned, and wholly destitute of these blessings, are chosen to enjoy them, as the means infallibly securing their everlasting felicity in Christ. Such an election Dr. T. says is irreconcilable with the divine goodness; not however, on account of his kindness to the elect; but because he has not thus elected all to everlasting life. To us it seems, that without any impeachment of any of his attributes, the Judge of all the earth may say, to every condemned transgressor, "Friend, I do thee no wrong: is thine eye evil, because mine is good?"

It is not our intention to follow the controvertists through their elaborate discussion; but a peculiar tenet of Dr. Williams on this subject deserves a little attention. He maintains, that there is no decree of *reprobation*, nor any of *non-election*; nor any of the *permission of evil*; that the ultimate source of all certainty is not the divine will; and that there are deficient as well as *efficient* causes of events. Some of his expressions on these points we quote.

"Non-election is a negative idea, *not* electing; but to decree a negation is as absurd as to decree nothing, or to *decree not-to-decree*. The notion of decreeing to *permit*, involves the same absurdity; for to permit, in this connexion is not to hinder: but to decree not-to-hinder, is the same as to decree to-do-nothing, or, as before, to decree not-to-decree. The fallacy consists in the supposition that non-election is a positive idea, and therefore requires a positive determination, by way of decree. p. 206. The same reasoning is applicable to *preterition*. p. 207. Here I would propose, with becoming deference, an enquiry, how the celebrated reformer, Calvin, and many others who

hold the doctrine of election, so readily concluded, that a decree in favour of some, implied a decree of reprobation, in any sense, but as an exercise of justice towards the wicked. And this I conceive to be, their assuming as an undoubted truth, that there is no other assignable adequate cause of any event, beside the divine will. But when pressed with the striking consequence of this maxim, that it made God the author of sin, they invented the distinction between a decree to *effect* and a decree to *permit*. This, however, was only a verbal subterfuge; for it still ascribed the *cause* of sin to the decree and will of God. When pressed further on the subject, how it can be worthy of an infinitely good and benevolent being to *permit* sin by a *decree*, they have been found to confess, that what is evil in the perpetration is good in the decreer. *His* end in so doing they have pleaded, is to promote the highest ultimate good; but the *sinner's* end is self-gratification. This mode of reasoning, however, can never remove the odium cast upon the decreer of evil, by whatever words, or in whatever shape, the idea of decree may be represented. Much ingenuity and subtlety may be shewn in attempting, on that assumption, to clear the divine character; but after all, the cloud remains; and on such principles ever will remain. p. 211. Now the question returns, *can* there be any principle of certainty besides the divine decree? Must not the divine *will* be the ultimate source of all certainty? No.—p. 216. A creature, however exalted, is limited in his being and properties; and it is as evidently impossible that he should be otherwise, as it is to multiply absolute infinities. It is equally clear that this limitation is a negative idea, implying a comparative defect, and no one will affirm, that negation, or defect, as related to the created object, is itself created, —because whatever is created must have a positive existence. It cannot be denied, again, that such limitation involves innumerable certainties. It is certain, for instance, from the very idea of limitation, that a creature *will not* do a great variety of things. The same remarks are applicable to the negative idea of dependence. p. 218. It follows that some events may be certain which are not decreed, and if certain, may be foreknown as such. Thus God may foreknow a sinful *defect*, without decreeing it, though he has created, and therefore decreed the being in whom the defect is found. He may foreknow the defects of ignorance, moral weakness, and sinful neglect, which are no objects of his power, and consequently of his decree, though the persons to whom these sinful defects are attached are the objects both of his power and purpose;—and who can consistently doubt, that what he *may* know, he actually *does* know? p. 219. Every event has for its ground either an efficient or a deficient cause; and all causes, both efficient and deficient,

are equally clear to the divine mind. p. 235. That good and evil must proceed from the same identical principle, is a gratuitous assumption;—and it has been adopted by persons of even opposite sentiments. In the opposite extreme are those who reduce all events to the predestinating will of God; in the other, are those who reduce all moral events, without distinction of good and bad, to the will of man as their ultimate source. Both these extremes, however, pursued to their just consequences, are demonstrably absurd. Neither of them gives unto God the things that are God's, nor unto man the things that are his. The more we investigate the subject without injurious prepossessions, and with a humble mind, the more clearly we shall perceive, that though the human will is the agent, yet the ultimate cause, and the only adequate cause of every *good* effect, is the will of God, operating according to his beneficent and infinitely wise nature; and the only ultimate and adequate cause of every bad effect, though, as observed before, the human will is the agent, is a negative principle peculiar to the creature, as inseparably related to it. That there is in every creature such a principle of defectibility, which is, however, under the control of supreme beneficence and wisdom, has been proved before, and that there is no such principle in the self-existent, independent, and all-sufficient Jehovah, needs no proof." p. 235.

"We find the ultimate source of vice in the HEART, according to the scriptural acceptance of the term. p. 507. But the evil quality of the heart is neither from God nor from chance; and yet we cannot deny [affirm] it to be without a cause, in some sense of this word,—unless at the same time we renounce the fundamental axiom, that there is no effect without a cause. It was for want of ascertaining the real cause of an evil heart, and consequently of vice, that the fathers are so often found contradicting themselves and one another. These contradictions they would have avoided, had they perceived that the ultimate source of all evil is a negative cause, as contra-distinguished from a positive. p. 509. From the preceding account of the ultimate sources and the respective natures of virtue and vice, we may perceive that vice is a species of *defect* in moral actions. A vicious act is a *wrong* act, and the wrong quality is a *defective* one—the want of what ought to be in the exercise of free volitions. But we cannot thence infer that the *principle* of the defect is itself vicious, since the exercise of a voluntary choice is an essential part of vice. Hence it follows demonstrably that the ultimate source of vice is not vicious. There is no vicious act which is not compounded of something positive, and therefore good, and of something negative or defective, and therefore evil in a comparative sense. The

goodness of the act is its physical energy, which flows from God; the badness of the act is its moral defect, or a failure in the *manner* of exercising the physical faculties, when they are voluntarily directed to a wrong end, or to means of attaining it which are not laudable. Were there no principle of defectibility in the agent, every act would be perfectly virtuous; and were that principle itself of a vicious quality, in a moral sense, there would be no difference between cause and effect: vice would be the cause of vice, which is incompatible." p. 513.

A considerable portion of the foregoing extracts is more ingenious than sound. Of reprobation we treated in the last Number. It is true that divine actions are the proper objects of divine decrees; for God predestinates, or decrees, all his own actions: but could Dr. Williams, if now living, prove, that the divine mind never contemplated certain possible actions, and decreed not to perform them? Suppose, for instance, the Governor of the universe had thought of some mode of proceeding by which Adam might have been prevented from apostacy: might he not have decreed for wise reasons, not to pursue that mode of proceeding? To us, it seems no more absurd, to say, that Jehovah has decreed what he will not do, than what he will: and if he willed not to restrain our first parents by his grace from all evil; if he decreed that in certain given circumstances they should be upheld and act from their own thoughts, feelings, and choice, without hindrance from himself, we cannot see the impropriety of affirming, that he *decreed to permit* the introduction of evil.

That God is not the Author of sin, we believe as firmly as Dr. Williams did; and how the first man fell, without any positive divine agency in the production of his first unholy thought, his first unholy feeling, his first unholy volition, and his first unholy action, we have shown at large, in another place.* Sin came into the world by Jehovah's *not acting*, instead of being produced, as Dr. Emmons and many others teach, by any thing which he actually performed. It gave us peculiar pleasure to read a spirited paragraph in Dr. Scott on this subject; for al-

* See the Preface and Appendix to "The Fathers, the Reformers, and the Public Formularies of the Church of England," &c.

though he believes the doctrine of an universal, indefinite atonement, yet he is no Hopkinsian, nor have we ever considered the denial of a definite atonement, as a peculiarity of the Hopkinsian scheme. Dr. S. observes,

"No doubt the Jews wilfully 'closed their eyes;' and so do all others, who perish in their sins. The question is, Whether all others would not do the same, if left to themselves, without the special grace of God; and whether God might not *justly* so leave them. God is not, and cannot be, the *Author of sin*: and if any speak of God, in language implying this, he is a blasphemer. I feel not the least repugnancy at associating, in other respects, with many decided, yet meek and humble Arminians, (as to the doctrine of divine decrees,) but a man called a Calvinist, and maintaining that God is, in any sense, the Author of sin, I regard as Judas, and would have no communion with him. I say, meek and humble Arminians: for such as are eager and fierce, often run into as direct blasphemy, in another way." Vol. I. p. 410.

While we thus speak, we are persuaded, that some truly renewed men, in this country, believe this damnable doctrine, that God is the Author of sin; but in such a manner as to impute, in their esteem, no pollution to him.

Time will not permit us to pursue our authors through the long line of Fathers; and we leave them, with the wish, that their writings were better adapted to public utility.

ARTICLE IV. *Letters explaining the Abrahamic Covenant, with a view to establish, on this broad and ancient basis, the divine right of Infant Baptism; and the question relative to the mode of administering this Christian Ordinance: addressed to the members of the Second Presbyterian Church, in Philadelphia.* By Jacob J. Janeway, D. D. Philadelphia, 1812. pp. 302. 12mo.

THE first letter in this volume contains some excellent observations on the importance of positive institutions of worship; the error of some in exalting them too highly, the crime of others in making light of them, and

the author's general plan of discussing two questions, relative to the *subjects* and *mode* of Christian baptism.

In the subsequent sixteen letters he proves, to our entire satisfaction, that 430 years before the law was given from Sinai, and when Abraham was 99 years of age, Jehovah entered into covenant with that patriarch; that the covenant included the promise of both external and spiritual blessings; that the covenant constituted the one, only, visible Church in the world; that by it Abraham was made the covenant father of his seed, and transmits to them the benefits of the covenant; that the covenant is perpetual; that it embraced Abraham and his natural posterity through Isaac and Jacob, to the exclusion of Ishmael and Esau, together with all proselytes, his spiritual seed, who are visibly turned from the idolatry of the nations to the faith of Abraham, together with their posterity; that circumcision was the external seal of this covenant; that neither the Sinai covenant and law, nor the introduction of the Christian dispensation, annulled the covenant made with Abraham; "that the law could not give life and righteousness, which were the proper fruits of the promise or covenant;" that Abraham was constituted the father of all subsequent believers, as well as of a *visible* seed, the former of which were, in general, to be raised up from the latter; that all who are included in the visible family of Abraham are entitled to the initiatory seal of that covenant, by which it is chartered; that Gentile believers and their offspring belong to this family; that Christian baptism has been instituted in place of circumcision; that the children of professed believers ought to be baptized; that immersion is not exclusively ordered in the administration of the rite; and that the Abrahamic covenant, whether sealed as formerly, by circumcision, or as now, by baptism, exhibits powerful encouragement, and imposes upon all who are under it, most solemn obligations, to sincere, universal obedience.

In establishing these points, he frequently presents some truths of greater and some of minor importance, in a clear light. His style is easy, and his language, in nearly every instance, correct. The letters are so well worthy of being read, and preserved, by all who honour

us with their support, that we shall extract very little from them. It is true, they cannot claim much credit for originality of thought, because the subjects of which they treat, have been learnedly and laboriously discussed, again and again, before Dr. Janeway was born; but it is justice to declare, that he has made a wise selection; and a happy arrangement of the most important arguments of the pædobaptists, in his own perspicuous sentences. More than this could not have been expected of him.

The consideration of one important question relative to the baptism of infants, the Doctor has omitted; probably, because it is a subject of controversy between the pædobaptists themselves, and not between them and the denomination of Baptists. It is this; *What kind of profession in parents is requisite to entitle their children to baptism?* Some maintain that a parent, who would pass from the world into the visible church, and so be intitled to baptism for himself and children, must make a credible profession, that he actually possesses saving faith, through the regeneration of the Holy Spirit: while others think, that a profession of faith of a different description, would have admitted a gentile, and his family with him, into the Church under the Jewish dispensation; and ought to do it, under the Christian. We shall not here attempt to decide which opinion is scriptural; but had Dr. Janeway done it, it would have greatly enhanced the value of his performance.

The subject has been much agitated by American divines; and it will be of service to those who would examine the matter for themselves, to have a list of the most important publications relative to it, that are now in circulation. They are,—1. *A Discourse concerning the Church, by Moses Hemmenway, D. D. of Welles: printed at Boston, 1792, containing pp. 123. 8vo.*—2. *An Enquiry concerning the Design and Importance of Christian Baptism and Discipline; by Nathan Williams, A. M. of Toland: printed at Boston, 1792, pp. 70. 8vo.*—3. *A Dissertation on the Scriptural Qualifications for Admission and Access to the Christian Sacraments; comprising some strictures on Dr. Hemmenway's Discourse on the Church; by Nathanael Emmons, A. M. of Franklin: printed at*

Worcester, 1793. pp. 133. 8vo.—4. *Remarks on the Rev. Mr. Emmons's Dissertation, &c. by Moses Hemmenway, D. D. Boston*, 1794. pp. 86. 8vo.—5. *The Church of God described; the Qualifications for membership stated; and Christian Fellowship illustrated, in two discourses, by Joseph Lathrop, D. D. of West-Springfield*: 1804. pp. 56. 12mo.—6. *The Validity of Baptism by Sprinkling, and the right of Infants to that Ordinance, supported and defended in two discourses, by David Osgood, D. D. of Medford*: 1804. pp. 83. 12mo.—7. *An Attempt to explain God's Gracious Covenant with believers, &c. by John Hubbard Church, of Pelham*: 1805. pp. 91. 12mo.—8. *The Hebrew or Jewish, and Christian Church the same; illustrated and applied, in proof of the duty of Infant-Baptism, by Giles H. Cowles, A. M. of Bristol, (Con.)* 1802. pp. 100. 8vo.—9. *Dissertations on the subjects and mode of Gospel Baptism, by William F. Miller, A. M. of Windsor*: 1806. pp. 120, 8vo.—10. *Essays on the Church of God, contained in the Christian's Magazine, by John M. Mason, D. D.* 1806.—11. *The Pædobaptist Catechism, &c. by Daniel Dow, of Thompson*: 1807. pp. 38. 8vo.—12. *A Dissertation, on the Sinaitic and Abrahamic Covenants; shewing the former to be only temporary; the latter everlasting; by Daniel Dow, of Thompson*: 1811. pp. 75. 8vo.—13. *Four Sermons on the Mode and Subjects of Christian Baptism; by Jabez Chaturick, of Onondaga*: 1811. pp. 93. 8vo.—14. *Report of the Committee of the General Assembly, appointed to draught a plan for disciplining baptized Children: written by the Rev. John B. Romeyn, D. D.* 1812. pp. 56. 8vo. and signed by himself, together with James Richards, D. D. and Samuel Miller, D. D. who constituted the Committee.

A summary of the most important *truths* contained in all these publications may be found in Dr. Janeway's Letters; with the exception of those which relate to the nature of the profession of faith, which ought to be required of parents, who present their offspring in baptism.

These writers all agree, that God has established but one visible Church in the world; and that this Church

was not founded on the law given at Sinai, nor on the covenant solemnly made at that mountain between the people of Israel and Jehovah. They are not all agreed, however, in a definition of *the visible Church in the world*; nor in the use of the word *covenant*, and consequently they differ about the time and mode of instituting the Church, and about its constituent members. About the *invisible Church*, consisting of all that ever have been or shall be regenerated, there is no dispute. Let us then learn their opinions about the *one visible Church in the world*, and its organization.

Dr. Emmons uses the word *covenant* in the strict sense, for "a mutual contract, stipulation, or agreement, between two or more parties, by which they bind themselves to each other, upon certain conditions." He admits of no covenant without the mutual consent of all concerned in the covenant. "A covenant," he says, "between God and man, is of the same general nature, as a covenant between man and man. God can no more enter into covenant with men, without their personal consent, than they can enter into covenant with each other, without their personal consent." He formally denies and attempts to disprove three positions laid down by Dr. Lathrop, "1. That God has a right to lay mankind under covenant obligations, by his own sovereign act: 2. That he has a right to bring mankind into covenant, without their consent: and 3. That he brought some of the children of Israel into covenant, in this sovereign way." In *The Covenant of Redemption*, the same writer says, "the three sacred persons in the ever blessed Trinity, mutually agreed, that each of them should bear a distinct part in carrying into execution their wise and gracious purposes respecting man." *The covenant of Grace* he teaches is something distinct from this; for "the covenant of grace subsists between God and believers; but the covenant of redemption subsists between the Father, Son, and Holy Ghost. The covenant of grace was made in time; but the covenant of redemption was made from eternity. Man has a part to perform in the covenant of grace; but man has no part to perform in the covenant of redemption." "The Gospel promises eternal life to all

who believe in the Mediator. This gracious proposal, which God makes to sinners, comprises all the essential properties of the covenant of grace. It concerns two parties. It requires the mutual consent of two parties. It contains a condition to be fulfilled on the one side, and a promise to be performed on the other. And both the promise and condition are founded in grace." "The first exercise of faith confirms the covenant, and gives the believer an infallible title to the kingdom of heaven." Our Saviour's declaration, that "he that believeth and is baptized shall be saved," Dr. Emmons calls "an infallible definition of the covenant of grace." "God proposed the covenant of grace immediately after the fall. And many, in every age, from Adam to Moses, complied with it, and secured its spiritual and eternal blessings;" so that "the covenant of grace existed about two thousand years *before* the Sinai covenant:" and "has existed near two thousand years since the Sinai covenant was dissolved." Of this covenant of grace Dr. Emmons teaches, that there have been four dispensations: "the first dispensation commenced with Adam, the second with Abraham, the third with Moses, and the fourth with Christ." The covenant of grace is always precisely the same, "but God has been pleased at different times, to enjoin other duties beside faith in Christ, upon those who embrace the covenant of grace. And these duties may be called its appendages, as they are enjoined wholly on the ground of it." These *appendages* constitute the different dispensations of the covenant. In the first dispensation, he thinks "God required believers to offer sacrifices, to profess religion, to attend public worship, and to form churches or religious societies." In the second dispensation, the rite of circumcision was required in addition to the former institutions. In the third, the ceremonial law and national covenant were superadded: and in the last, "instead of all the civil and ceremonial precepts under the third, Christ required his followers only to profess religion, to unite in religious societies, to submit to the ordinance of baptism, and to celebrate the memorials of his own death." Hence it follows, according to this theory, "that none but real saints are in the

covenant of grace;" that "none are required to profess religion but real saints;" that "none ought to be admitted into the visible church but those who appear to be interested in the covenant of grace;" that "the apostles admitted none into the Church, but those who they supposed were true believers;" and that none belong to the visible church but those who make a credible profession that they really are saints.

According to Dr. Emmons, the visible church is founded on the covenant of grace which he has described; and consists of all persons who, with apparent sincerity, profess to lead "a good life," "to believe the fundamental doctrines of the Gospel;" and to have "those exercises of heart which constitute a real saint." He teaches of course, "that baptized infants, whether sanctified or unsanctified, belong" NOT "to the visible church;" for says he, "they cannot belong to it by their own act:"—"they cannot belong to it by virtue of their parents' act:"—and "baptized infants cannot belong to the visible church, by virtue of God's act." The children of visible saints ought to be baptized, he admits; but their baptism is no recognition of their membership in the church; but rather an act expressive of the parents' faith, and a token of his obedience to the precepts of the gospel dispensation.

We have presented this scheme at large, and in the clear language of its ablest advocate, because it is very generally received in New-England. With the exception of one appendage to the fourth dispensation of the covenant of grace, the baptism of infants, it is the system of the Antipædobaptists, as well as of other congregation-
alists. It is the system adopted by all who are with propriety denominated Hopkinsians; and, as the reader will observe, is built upon a definition of the English word *covenant*.

The Rev. J. H. Church entertains the same notion of the nature of the covenant of grace that Dr. Emmons has inculcated; and says the covenant with Abraham "is, essentially, the covenant of grace;"—"could not be made with any, except they had the faith of Abraham;—was to extend to the Gentiles," who should believe;—and

promised not only eternal life to the believer in covenant, but to the children of the believer, on condition of the parents' fidelity. The promise respecting the seed of believers, he conceives to have been added to the covenant of grace in its simple form, without changing the nature of the original covenant itself. He says, "it was in consequence of Abraham's faithfulness, that the Lord was a God to his children." "Now all other godly parents, who enter into covenant with God, have the same promise made to them respecting their children. For the same covenant, essentially, is made with them, which God established with Abraham. Hence the children of all other godly parents are comprehended in the covenant with their parents, on condition of their parents' being faithful.—Here I wish to have it particularly noticed, that when I speak of childrens' being comprehended in the covenant with their parents, my meaning is—That the covenant has peculiar respect to the children, and contains a promise that they shall be sanctified, if their parents are faithful: They are comprehended in the covenant, in this sense, that there is an established connexion between their parents' faithfulness and their piety." Of this Abrahamic covenant, he teaches that circumcision *was* the seal, and that baptism *now is*; having come in the place of circumcision. "Baptism," he remarks, "is a sacrament of divine appointment: it is a seal of God's gracious covenant, and a pledge of his faithfulness. It seals God's gracious covenant, in which he promises the believer to be his God, and the God of his seed, to whom it is applied. In this view, baptism will strengthen and confirm the faith of the believer in the divine promise. On having his child baptized, he will feel that God's covenant of promise has been sealed with respect to the child; and that he may now look to God for covenant blessings for it."

On this subject Dr. Emmons says, "we will not deny that he [God] has absolutely engaged to sanctify them [children] all, if their parents faithfully discharge their covenant obligations." Neither Mr. Church nor Dr. Emmons, however, consider baptized infants in relation to whom this promise of salvation may apply, as belong-

ing to the church, until they profess to have the faith of Abraham.

Dr. Hemmenway admits the distinction made by Dr. Emmons between the covenant of grace and the covenant of redemption to be correct; but he uses the words *new covenant* in a more extensive sense, than his opponent would, to denote all that is intended by the *new testament* of our Lord and Saviour. The visible Church of God in the world is, he correctly says, "the whole body of professed and visible Christians, together with their children." This church, according to his theory, is founded on *the new covenant*, which he defines to be, "a divine and gracious constitution respecting fallen man, founded in the mediation of Christ, and administered by him, according to which the church is formed and governed. It contains a law, or rule of duty and obedience, enforced by penalties; and also a grant of special privileges; and establishes a mutual relation and connection between the duties prescribed and the privileges granted to those who are therein interested or concerned." "The preceptive part of the covenant contains all the laws of Christ." "All to whom the covenant *is proposed* are required and bound to consent to it, accept of it, voluntarily come under its bonds, and so perform the covenant duties therein prescribed. It has the authority of a divine law, and needs not our consent to give it a binding force." All who hear the gospel are, he says, *under the bond of this covenant*, so soon as they come under vows of obedience by their own personal act; and the children of such persons, "by the stipulation of those who are authorized to act for them." "Some who are not inwardly sanctified, are yet so far in covenant, that they are rightful members of the visible church." "All therefore, who are comprehended in that covenant by which the church is formed, are relatively or federally holy." "They are so far owned by God, that he calls them his people; externally adopts them; puts his name upon them; endows them with special privileges; gives them his word and ordinances; all outward means adapted to persuade and win their hearts to love and fear him, and keep his commandments."

The condition of *abiding* in the visible Church, Dr. Hemmenway states to be "abiding in a credible profession of Christianity, not falling away from, or overthrowing the credibility of it, either by open defection from the faith, or a scandalous life, obstinately persisted in, after admonition with other gospel means have been faithfully and patiently used with him, to recover him from the error of his way." All the adult members of the visible church, he considers entitled to all its external ordinances; and of course to the baptism of their families.

According to this theory, the visible church of God in the world began to exist, so soon as God made any revelation of *the new covenant*, (which Dr. Emmons very well says is *the covenant of redemption*,) and any persons acceded, by a credible profession, to the divine proposals of reconciliation. To accede to the proposed terms of reconciliation with God in sincerity and in truth, is actually to enter into what Dr. Emmons calls *the covenant of grace*; to profess to do this in such a way as to give the church reason to think the fact corresponds with the profession, is, according to Dr. Emmons, such a credible profession as makes the professor a member of the visible church. Dr. Hemmenway differs from Dr. Emmons chiefly about the introduction of infants into the church with their parents, and about the propriety of admitting an adult to the church who makes no such profession of his being savingly united to Christ as the church judges to be true. Dr. Emmons would admit no professor whom he did not verily believe to be regenerated; but Dr. Hemmenway would admit all of a moral life, and competent knowledge, who should profess "that, so far as they understand the gospel, and know their own minds and hearts, they do believe, approve and consent to it without reserve, and are willing to give up themselves to God in Christ according to the terms of the new covenant, resolving without delay to forsake every known sin, and persevere in the practice of every known duty."

Their other differences are of little moment, for one says *the covenant of redemption* is the covenant by which

the visible Church is formed; and the other affirms, that *a covenant of grace*, by which the covenanting saint receives the blessings that flow from the covenant of redemption, is the covenant by which the same church is formed.

The Rev. Daniel Dow, a very sententious writer, is second only to Dr. Emmons in defence of the doctrines, that "the *visible church* comprehends all such, as have made a public profession of their faith in Christ, and are in a visible covenant, to attend upon gospel institutions:"—"that the visible church began, as soon as there were any believers in Christ, who took it upon them to attend divine institutions:" and that circumcision was, while baptism now is, *the seal of the believer's faith*, or a token of the covenant of grace, and not of the covenant of redemption.

Dr. Osgood teaches, that "the new covenant was virtually proposed to our first parents when they received the first promise of a Saviour, and their family was thereby constituted the visible church and people of God. It continued in the families of such of their descendents as adhered to the knowledge and worship of the true God." The covenant made with Abraham, he thinks, constituted a national church, and rendered all his circumcised posterity, together with those who were converted to the religion of Abraham, the peculiar, covenant people of God. At the same time, he says "that the covenant here mentioned, (Gen. xvii.) was the same covenant of grace which is made with believers under the gospel, can, with no show of reason, be doubted. The promise, *I will be a God to thee and to thy seed*, includes blessings of every kind.—Faith was really the condition of the Abrahamic, as it is of the gospel covenant, and was as truly denoted by circumcision of old, as it is by baptism now. Thus we see that, in this early constitution of God's church, infants were by his authority, made members, included in the covenant with their parents, and received the seal of the covenant in circumcision."

Dr. Lathrop, says "by the *visible church* are meant all those who have been visibly dedicated to God in

Christ, and have not, by infidelity, heresy, or scandal, cut themselves off from the society of Christians.”—“The promise to Abraham was made also to his infant seed, who were to receive the seal and token of the promise, as well as he; and as many as received it not, were said to have broken God’s covenant; and these were to be cut off, or excluded from among their people.” He teaches, moreover, that since Christ, proselytes to the true religion are to be received into the church with their children, in the same manner that they were before the Christian dispensation commenced, with the change of circumcision for baptism.

The performance of the Rev. Giles H. Cowles, agrees with the Dissertation of Dr. Emmons, in nearly every point but this, that circumcised and baptized infants belong *in some sense* to the church, being dedicated to him as his property. He is very explicit in teaching that baptism and circumcision are different seals of the same covenant of grace, and not of the covenant of redemption; and that whether they are applied to parents or their offspring, they are tokens of the faith of the professing parents. His words are, “Circumcision was a token of the covenant of grace between God and those who applied this token to themselves or children, as has been already shewn. It denoted that they gave their assent to this covenant, and thus was a seal or token of their faith. Accordingly the apostle calls it, ‘a seal of the righteousness of the faith which Abraham had being yet uncircumcised;’ showing that he first believed, and then circumcised himself and household in token of his faith. So baptism now is a token of faith in Christ, and thus a seal of the covenant of grace. For Philip told the eunuch, that he might be baptized, if he believed with all his heart; which plainly shews, that baptism is a token of faith, which is the condition of the covenant of grace.”

If this is true, our Baptist brethren are not much out of the way, for they say baptism is a sign, a token, a seal of an individual’s faith, and therefore none but a believer should be baptized.

From Mr. Cowles’s view it follows, that none should

be baptized but renewed persons or the children of renewed persons, because otherwise the rite of baptism would be a token of something which did not exist, to wit, faith in the parent, and so would be a seal of a lie. This has induced most of the New England divines of the present day, strenuously to maintain, that no children but those of at least one communicant should be baptized; and those who have admitted some parents to profess faith and have the ordinance of baptism administered, without coming to the Lord's table, have been stigmatized as the supporters of "the half-way covenant." Dr. Cyprian Strong, of Chatham in Connecticut, has published a discourse or two on this subject; and before him the Rev. Solomon Stoddard of Northampton, and the Rev. Jonathan Edwards, maintained a spirited and learned controversy about it. Dr. Hemmenway and Dr. Emmons have respectively taken up the cause of these great combatants, so that it is less to be regretted, than it otherwise would be, that their writings cannot easily be obtained.

Dr. Osgood's discourses, and the Rev. Wm. F. Miller's dissertations, are principally devoted to the proof of the propriety of baptism by sprinkling, or affusion. We think them unanswerable, but while Dr. Osgood treats his opponents with all due respect, we must say that Mr. Miller forgets that all Baptists are not like the few ignorant persons of that persuasion in the state of Connecticut, and that it was descending from the common dignity of a minister of God, to fill his pages with such expressions as "John the Dipper," "dipping him like a duck;" "diving like a fish," and duck-dipping baptists."

The "Enquiry" of the Rev. N. Williams, and the "Four Sermons" of the Rev. J. Chadwick, are more estimable than any of these writings, if we except Dr. Mason's Essays on the Church of God. Indeed these three authors, and Dr. Janeway, very nearly harmonize. The four intend *the covenant of redemption*, when they write about *the covenant of grace*. Mr. Chadwick expresses the sentiments of each of them, when he says,

"It appears perfectly consistent to consider baptized children as being under *covenant* obligations to be the Lord's, al-

though they may have never entered into *personal* engagements of this kind. For God has a right to receive into covenant whom he pleases. And it hath pleased him to establish his gracious covenant with believers and their seed. Consequently, an obligation is laid on both to *keep* this covenant.

"The notion, that God cannot bring men under the bond of his covenant, without their *personal consent*, does not appear to be founded on scripture. It is admitted, that a covenant among men often implies two or more contracting parties, so that its obligation becomes mutual, only by mutual consent. But from this, we cannot rightly determine the nature of a covenant existing between God and men. For there is an infinite disparity between the parties therein concerned. It is within the province of Jehovah, to bring men into a covenant relation to him, with, or without, their personal consent. Do not the whole human race stand in a covenant relation to him, in respect of his engagement not to drown the earth any more by a flood of waters? It will not be denied that a covenant of this nature actually exists. Yet the consent of men to this covenant has never been required. The scriptural idea of *covenant*, is often illustrated by the terms *promise* and *testament*. These several terms are used as synonymous. Both a conditional and an unconditional promise on the part of God, is called a covenant.

"The covenant with Abraham was of the nature of an unconditional promise. God said, 'I *have* made thee a father of many nations; and I *will* establish my covenant between me and thee, and thy seed after thee.' There was, indeed, a condition required to be performed, in order to inherit the blessings of that covenant. But the performance of this condition was secured by the divine promise. Thus it is written, 'I will put my laws into their mind, and write them in their hearts: and I *will be* to them a God, and they *shall be* to me a people.'

"Some may think this *absolute* promise pertains to the covenant of redemption; and that the covenant of grace is always *conditional*. But, it is not seen, that there is any just ground for making a distinction between the covenant of redemption and the covenant of grace. They are both one and the same covenant. The *conditional* promises of this covenant respect its *external* administration, and the *absolute* promises of it respect its *internal* administration. Where the covenant is brought into view in the form of a proposition of mercy, it always has a condition. But where its internal and effectual administration is spoken of, its promise is absolute. God engages to give the elect seed 'an heart to know him.' He promises that every qualification necessary to inherit the blessing shall be possessed."

The covenant of works was made between Jehovah and the first Adam. Jehovah was the Covenanter and Adam the covenantee. The *promise* of the covenant was to bestow eternal life not only upon Adam but upon all his posterity. The *condition* of the covenant was perfect obedience during the time of probation. Adam consented to the covenant, and undertook to perform the condition; but he failed, and so was for ever broken the covenant of works, which is often called *the old testament*.

The new covenant was made between Jehovah and the Mediator. Jehovah was the covenantor, and the Son, anointed a covenant head from everlasting, acting as the Representative of the people given to him to be redeemed, was the covenantee. The *promise* was, to give eternal life to him as Mediator, and to all whom he represented. The *condition* was, that the Mediator should obey and suffer during the time of probation appointed him, so as to bear the punishment of the sins of his people, and work out for them a justifying righteousness. The Anointed in the counsels of eternity consented to the covenant, and in the fulness of time performed the condition, so that the new covenant is well ordered in all things and sure. Eternal life shall certainly be enjoyed by the God-man, as the head of his people, with all whom he has redeemed. This covenant is called indiscriminately, by the greater part of divines, the covenant of grace, the covenant of redemption, and the new covenant.

Now it will be admitted by all, that the covenant made with Abraham was a *gracious covenant*, but we can never admit that it was *the covenant of grace*. Dr. Janeway does not affirm that it was; but he rather inadvertently says, "*That it is in SUBSTANCE the same as the covenant of grace.*" p. 109. Mr. Chadwick says, "the covenant of grace was *established* with the patriarch Abraham, the promise of which respected not only himself, but his natural seed. If it can be made to appear, that the Abrahamic covenant,—the *very* covenant which was ratified by circumcision, was the covenant of grace, and that the promise of this covenant, not only *then* respected both the believer and his natural seed *as such*; but also,

respects them now; an evident propriety will be seen in continuing to apply the seal of the covenant to both."

Now it must be manifest, since Christ was, and Abraham was not the covenantee in the covenant of grace, that *the Abrahamic covenant was NOT the covenant of grace.* We rather prefer the assertion of Mr. Williams in his *Inquiry*, that the covenant made with Abraham, was *A NEW ADMINISTRATION of the covenant of grace*; and that Christ by commissioning his ministers to baptize in his name, introduced a new *administration*, or dispensation of the same covenant, which is everlasting.

The visible church in the world, we define to be that assembly of people, which has been visibly called out of the world, to constitute a society for the worship of God, according to his institutions. The word *ἐκκλησία*, *the church*, derived from *εκ*, *out of*, and *καλεω* *to call*, signifies an assembly, or collection of people called together out of the mass of mankind.

The invisible church, consisting of all the elect of God, began to be *called out* from mankind, and to be organized as the Messiah's mystical body, so soon as the first instance of regeneration occurred; but *the visible church*, designed to be instrumental in erecting *the invisible*, was not organized until the days of Abraham; for until his days, no portion of mankind was separated from the rest by any peculiar external ordinance, plan of association, mode of government, or covenant relation. Whatever ordinances of worship had been previously given, had been indiscriminately given to mankind, so that Cain no less than Abel offered sacrifices. It was not so with circumcision. We agree, therefore, with Dr. Mason, that God *made a covenant with Abraham*, when he was seventy-five years of age, by which he secured to him a numerous posterity, and their inheritance in the land of Canaan; (See Gen. xiii. 14, 15, 16, and xv. 7 to 18.) and that when Abraham was ninety-nine years old, Jehovah *made another covenant* with him, in which he promised to be a God to him and to his seed after him in their generations. Gen. xvii. 1 to 22. In making these two covenants Jehovah in condescension obligated himself to do, what he assured Abraham he

would do, in Ur of the Chaldees, when he said, "*Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.*" Gen. xii. 1, 2, 3. This command and assurance given in Ur, were not the covenants, but rather a preface to them. The covenants, of which we have spoken, were made in conformity with this divine intimation; but not until Abraham had left Ur, and sojourned in the land of promise.

With Dr. Mason, we are persuaded, that the second covenant with Abraham, made fourteen years after the first, was neither a covenant of grace, nor a covenant of works, for eternal life; nor a domestic, nor a personal covenant, as was the first made with him. The second covenant, recorded in Gen. xvii. which is denominated the Abrahamic Covenant, was designed to assure the accomplishment of the second great promise made to him while he was yet in Ur of the Chaldees; [*in thee shall all the families of the earth be blessed,*] and the effect of it was to bring him and his family with all who should join them in a kindred profession, *into a church estate*. It was a *covenant ecclesiastical*, by which Jehovah organized the visible church, as one distinct spiritual society; and according to which all his after dealings were to be regulated. The grace of God had been dispensed in various ways, before the Abrahamic Covenant was made; but that covenant introduced a new, a peculiar, an ecclesiastical "administration of the covenant of grace, by visible means," which is to endure as long as the sun.

The sign of this *ministration, dispensation, or administration*, has been changed, but the dispensation of grace, through the existence and instrumentality of a visible society, called the church in the world, shall not cease while the world stands.

The inherent *grace* of God moved him to institute the church, by this ecclesiastical covenant with Abra-

ham; and the design of the Church instituted is to convey *grace* from God, to the souls of men, instrumentally by the oracles of which the visible church is the depository, and by the ordinances observed by her; but meritoriously through the Divine Seed born of her; and efficaciously through the Holy Spirit, promised to dwell in her. Of this church-covenant with Abraham, *circumcision* was the seal, the token, the symbol, the distinctive mark. It was an institution of God designed to instruct, comfort, and edify men who are material in one component part of their being: it was addressed to the external senses. By it, God reminded every contemplative Israelite of the covenant made with Abraham; and consequently of the gracious designs, obligations and results of it. Being a seal of the covenant, it becomes also from the nature of the case, an external seal, or symbol, of the grace that originated the Abrahamic covenant, and of the grace that was to be communicated by it.

The covenant of grace laid the foundation for the Abrahamic church-covenant: and the latter was a manifestation of the former. In the latter Jehovah promised to be a God to Abraham, and to his seed. Now by the seed of Abraham, Mr. Dow has clearly proved, we are to understand, "1. His natural posterity, 2. Christ, and 3. Believers." The proof he derives from the following passages. Rom. ix. 7. "Neither because they are the seed of Abraham are they all children." Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 29. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We quote Mr. Dow's exhibition of the meaning of the expression concerning *Abraham's seed*, in Gen. xvii. not to prove, as he thinks he has done, that the Abrahamic covenant and its promises referred exclusively to Believers; but because we are convinced that the Abrahamic church-covenant included under the promise, of being a God to his seed, not only all professed believers of all nations with their children, and all of his circumcised offspring, except a few specifically rejected, but *even Christ himself*; for

Jehovah certainly covenants to be a God, in an ecclesiastical relation, to all the three. In this relation he is God to Christ in his Mediatorial person and office; and hence it is said "the head of Christ is God," as Christ is the head of the Church, and "Christ is God's." That Christ was included in the covenant made with Abraham is also evident, from the fact, that in him, born in the Church, as its Lord and Saviour, all the nations of the earth were to be blessed; and it is only in this Seed, that the whole of the promise is to be fulfilled.

It may be demanded, if circumcision was the seal of the Abrahamic church-covenant, why it is said by all these authors but Dr. Mason, to be *a seal of the covenant of grace*. The reason is obvious; in the covenant with Abraham, God promised a Saviour, through whom, all that believe with the faith of Abraham, are to be justified freely by God's grace, on account of the righteousness of Christ. The design of sending this Divine Seed of Abraham is explained by the gospel, which was preached to that patriarch, as it is to us; and when he received a seal of God's covenant to raise up the Christ from his loins, it was also sealed to him, that through the righteousness of his Seed, Christ, all who in faith receive him shall be justified. Thus circumcision became directly or indirectly, the seal of two distinct covenants; indirectly of the covenant of *grace* between God and the Mediator; and directly of the *covenant ecclesiastical*, between God and Abraham, called in Acts viii. 8. *the covenant of circumcision*, by which the blessings of the covenant of redemption were to be dispensed. It is not unusual for a divinely appointed symbol to have a double signification. The language of the covenant and the testimony of the apostle Paul united, assure us, that circumcision was a seal of the covenant by which Abraham was constituted *the father of all them that believe*, and of *the righteousness* of the faith, which Abraham had, and which the covenant with him was to introduce.

The declaration of Paul, Rom. iv. 11. that circumcision was *a seal of the righteousness of the faith which Abraham had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circum-*

cised; that righteousness might be imputed to them also; seems to have been generally misunderstood.

All the writers we have quoted on this subject, but Messrs. Williams and Chadwick, and Drs. Mason and Janeway; and all the Baptists, consider circumcision as a sign, seal, or token of Abraham's faith. Dr. Janeway well says, "The sacred writer, I apprehend, does not intend to teach us, that circumcision was given to the patriarch as a seal of his *faith*, and as such to certify him *directly* that he was a true believer: for, you will observe, he does not say, *he received it as the seal of his FAITH*, but *he received it as a seal of the RIGHTEOUSNESS of the faith which he had*. Between these forms of expression there is a manifest difference.—It sealed the *blessing* to him, by sealing the covenant which contained it. This covenant exhibited, among other benefits, *the righteousness of faith*, or, in other words, justification by faith in the righteousness of our Lord Jesus Christ: it engaged that Abraham and all true believers should be made righteous, by this glorious righteousness of Christ, received by faith." Letters, p. 143, 144. To the same purpose Mr. Chadwick remarks,

"The phrase, 'the righteousness of the faith,' most evidently means the righteousness which God has provided for the justification of sinners, even the imputed righteousness of the Lord Jesus, which is apprehended by faith; and not the purity and sincerity of Abraham's faith. That he had a genuine faith, does not admit of a doubt. But that he should be required to attest the genuineness of it, in so solemn a manner, does not appear at all probable. Whereas there was an undoubted propriety in God's giving him a token that the righteousness of the promised Saviour was imputed to him for his justification, and that it should also be imputed to all of his character, whether Jews or Gentiles. This idea of the term under consideration is clearly confirmed by the last clause in the 11th verse; viz. 'that *righteousness* might be imputed to them also.' Circumcision was a seal of that righteousness which is imputed to believers. This view of the subject is further confirmed by the consideration that the phrase, 'the righteousness of faith,' is several times contrasted with 'the righteousness of the law,' where it can certainly mean nothing less than the righteousness of Christ which is imputed to them that believe. There is an instance of this kind in the 13th verse of this

same chapter. 'For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law; but through *the righteousness of faith*.' Again; in chap. x. 6. the apostle, having spoken of the righteousness of the law, says, 'But *the righteousness which is of faith* speaketh on this wise.' It is certain, that *the righteousness of faith*, in these instances, means gospel righteousness which is imputed 'without works.' These things are sufficient to determine its import to be as has been stated, in the case before us. So that the apostle is to be understood as asserting that Abraham received the sign of circumcision as a seal of the imputed righteousness of Christ which is apprehended and enjoyed by faith."

To the doctrine that circumcision was, and that baptism now is, *a token of an individual's faith*, we object, that ordinarily, the dispenser of either, must be incapable of deciding positively whether the recipient is a believer or not. Of course, neither rite could, with a good conscience, be administered by any one to whom the Holy Spirit should not testify, that the person to be sealed believes unto righteousness. God alone looketh on the heart: man must be governed in his judgment of his fellow-men by the "outward appearance." One who should circumcise or baptize another, might give a sign or token that he had made a profession; but could not attest the sincerity of the profession, or the fact of actually believing, unless he could know *what is in man*.

The provision made in the Abrahamic covenant, for the introduction of Gentiles into the Church, is in these words; "he that is eight days old shall be circumcised among you; every man child in your generations: he that is born in the house or bought with money of any stranger, which is NOT OF THY SEED." *Gen. xvii. 12.* According to this provision the Gentiles who professedly believed in the days of the apostles, and who have professed faith in Christ since, together with their offspring, have been brought into the visible Church.

The covenant of circumcision, by which the church in the world was organized, is perpetual, and is the only charter given for the separation of one portion of mankind from the rest, by an ecclesiastical pale. The infants of the members of the church were circumcised,

and are now baptized, Mr. Williams observes, because by God's constitution they are born members of the church. "Thus, we mark the sheep and lambs of our flocks, *because they are our's, not to make them our's.*" Inquiry, p. 6. Drs. Hemmenway, Lathrop, Osgood, Janeway, and Mason, with Mr. Chadwick, teach the same doctrine. We think the word of God inculcates it.

Some of the principal arguments for the perpetuity of the Abrahamic covenant are the following. 1. It is declared by God himself to be *an everlasting covenant*. Gen. xvii. 7. 2. The scriptures contain no intimation that it ever has been, or ever will be abrogated. 3. "The promise of Abraham's being a father of many nations, who are, therefore, his seed, never was, nor could be fulfilled, before the Christian dispensation."* 4. "If the Abrahamic covenant is no longer in force, the church of God, as a visible public society, is not, in any sense, connected with him by covenant relation."* 5. If the church erected by covenant with Abraham has ceased to exist, then all the prophecies of Isaiah and others, respecting the gathering of the nations into it, and its becoming coextensive with the habitable earth, were false, and will never be accomplished. 6. Many passages of the New Testament assert, or imply, that the church under the Christian administration of the covenant of grace, is one with the church in Abraham's family, with Moses in the wilderness, and in the land of Israel at the time of our Saviour's residence on earth. We refer particularly to Ephesians iv. 4. Rom. xi. 1. 17 to 25. Eph. ii. 1 to 22. Gal. iv. 1—7. and 26. Gal. iii. 29. and Acts. ii. 39. 1 Cor. vii. 14. "There is one body,—one Lord, one faith; one baptism.—Hath God cast away his people? God forbid. For I also am a Israelite.—If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.—Because of unbelief they were broken off;—and they also if they abide not still in

* Dr. Mason.

unbelief, shall be grafted in—again:—and so ALL ISRAEL shall be saved. Remember, that ye being in time past Gentiles in the flesh,—were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,—but now, in Christ Jesus, ye who sometimes were far off are made nigh:—for he—hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man,” or body, which is his church. “And if ye be Christ, then are ye Abraham’s seed, and heirs according to the promise. Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage;—but when the fulness of the time was come, God sent forth his Son,—to redeem them that were under the law, that we might receive the adoption of sons.—Jerusalem which is above, is free, which is the mother of us all.—The promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call.—The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy.” We quote Dr. Janeway’s remarks on two of these passages.

“Now, from this passage, it is evident that the church, composed both of Jews and Gentiles, which has obtained the adoption of sons, is the same church which was formerly under bondage to the elements of the world, that is, to the ceremonial law; and that the change of dispensation, which it has undergone, no more affects its unity, than the different states of minority and manhood, through which an heir passes, affect the identity of an individual.

“This illustration of Paul constitutes a clear proof of the unity of the church. His comparison assumes it as an acknowledged principle. Deny it, and you destroy the propriety, as well as the force of his figure. For, if the Jewish and Christian churches be, not one, but two, entirely distinct and different from each other, it might be consistent to compare one

to the state of a minor, and the other to that of an heir arrived at full age: but it would be highly improper to liken the former, which on this supposition continued under bondage till its dissolution, to an heir passing from his minority and subjection to governors to manhood, and entering on the full possession of his inheritance; and still more improper to represent Gentile-converts as having been in bondage to the ceremonial law. But, admitting this great principle, the figure is correct throughout; and the Galatian believers were properly said to have been in subjection to the law, because they were members of that church which had been in bondage." p. 66, 67.

"We adduce but one more passage of sacred scripture, in support of the unity of the church. It is recorded in Rom. xi. 17—23. In this text, St. Paul compares the church to a good olive-tree, planted in a sacred enclosure, and highly cultivated; the Jews to natural branches, and believing Gentiles to branches taken from a wild olive-tree, and grafted into the good one, so as to partake of its root and fatness. Let it be carefully observed, that the good olive-tree of which the Jews were natural branches, and from which they were, in consequence of unbelief, broken off, is the *very same tree* into which Gentiles were ingrafted; the *very same* into which the Jews shall, on their conversion, be grafted again. Now, is this comparison reconcilable with the sentiment, that the Jewish and Christian churches are two churches entirely and essentially different? On this supposition, the Gentiles were not grafted into the Jewish olive-tree; nor can the Jews, when converted, be grafted in again: for the tree has perished; the Jewish church has long ago been destroyed. On this supposition, the Jews will be introduced into a church of which they never formed a part; grafted into an olive-tree, from which they were never broken off, and of which they never were the natural branches. But admitting the truth for which we plead, the church of God to be one, and its unity unimpaired by a change in external dispensations, the Christian being only a continuation of the Jewish church; and the figure appears natural and just, expressive and beautiful. The Gentiles do indeed partake of the root and fatness of that olive-tree, from which the Jews were broken off; enjoying those very covenant-privileges and promises, which the latter forfeited by their unbelief: and when the unhappy descendants of faithful Abraham shall turn to the Lord, they will be brought into the Christian church; and, by union to it, will be grafted into their own olive-tree, and recover those very covenant-privileges and promises which they formerly lost." p. 69, 70.

It being established, that the only covenant which

chartered the one, only, visible church, included professed believers with their families, and considers them still as members, whose ecclesiastical relation has never been discontinued by God, it only remains to be proved, that they ought to be *baptized*, in order to settle the dispute concerning the subjects of baptism. Shall all who are included in *the covenant ecclesiastical*, wear the seal of it? From Abraham to Christ, all your males in your families shall wear it, saith Jehovah, by being circumcised. Since the ascension of Christ, it has been decided by a council of divinely inspired apostles, that the rite of circumcision is no longer to be observed. Has the covenant of circumcision, then, any seal under the Christian dispensation? We affirm that it has; that the seal is baptism; that baptism was instituted in place of circumcision; that all who would have been entitled to circumcision, had the rite been continued to this day in the visible church, are entitled to baptism; and that females moreover are now to wear the seal as well as males, because we have received a commandment from the risen Saviour to "disciple all nations, baptizing them;" and because his Holy Spirit has taught us, that in visibly putting on Christ in baptism, there is no distinction to be made between the sexes; "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 27, 28.

That baptism has come in the place of circumcision, we conclude from the fact that the former like the latter is *directly* a sign, seal, token or symbol, of a visible ecclesiastical relation: and indirectly of the covenant of grace. The most decisive evidence, however, is the assertion of the apostle, (contained in Colos. ii. 11, 12.) that in Christ we are circumcised by being buried with him in baptism. Of this text we have expressed our views, in the second article of this number. Dr. Janeway says,

"We find, in this text, a further confirmation of the substitution of the Christian for the Jewish rite. Baptism is denominated *the circumcision of Christ*. That the inspired writer means by this phrase, neither our Lord's personal circumcision,

nor the spiritual circumcision of his disciples, but Christian baptism, is evident from the twelfth verse, in which he explains this to be the signification. I am aware, that to this interpretation it may be objected: Baptism is made by hands; and the apostle is speaking of a circumcision made without hands. But the force of the objection will be dissipated, if it be considered that he speaks, first, of the *thing signified*, a work of grace on the heart, denominated 'circumcision made without hands;' and, then, of the sign of this work, which he terms, *The circumcision of Christ.*"

It may be enquired, if children born of a member of the visible Church are *visibly holy*, and belong to the *visible Church*, in what manner are they to be treated? Mr. Williams in his *Inquiry*, and Dr. Romeyn in the Report drafted by him, make it their object to answer the interrogation. As by the divine constitution of domestic relations, all the children born in a family or adopted by the head, are entitled to all the privileges of children, so soon as they are qualified to enjoy them; so in the Family of God, all the members, in visible subjection to the Lord Jesus Christ, are entitled to all church-privileges for which they are qualified. They are to be instructed, fed, and governed, according to their natural capacities and moral improvement. It no more follows, because baptized infants are members of the church, that they are to partake of the Lord's supper in infancy, than that natural babes are to be fed with roast beef, when they can receive only milk. Nor is it any more a just conclusion, that because they cannot celebrate the Lord's supper, therefore they are not members of the church; than, because they cannot receive strong meat, instead of the breast of nourishment, that they are not children of the family.

All the members of the church are to be taught, by their parents, and the rulers in the church: children are to be early made acquainted with the nature of baptism and the Lord's supper; for neglect of any, and every duty, they are to be admonished; for open immorality, or heresy, persisted in, they are to be censured, suspended, or excommunicated; on profession of penitence are to be restored; if parents, and not in a state of suspension or excommunication, are to be permitted to

present their children in baptism; and so soon as they credibly profess to have knowledge to discern the Lord's body, and faith to feed on him, are to be received to full communion at the Lord's sacramental table. Infants are in full membership, but not in full communion. Mr. Williams quotes the Rev. Mr. Norton, one of the renowned Pastors of Boston in the days of her puritanic glory, as saying,

"Members in respect of their communion, may be said to be *complete* or *incomplete*, because communion receives more or less, and may be enjoyed either in whole or in part. But in respect to *membership* they cannot be said to be *complete* or *incomplete*, because membership being a relation doth not receive *more* or *less*: as a little member is as truly a member as the greatest; the hand of a child is as truly a hand, and member of the whole, as the hand of a man. Besides, the notion of the *halfway covenant*, and *halfway members*, has been much exploded and derided of late years; but should we assert that baptized children are members, only in a sort, or in some sense, and something more absolutely necessary to admit them to full standing; we shall, perhaps, fall into that class of Christians, who are said to be for the *halfway*."

The accuracy of this distinction is attested by all our certificates of dismission and recommendation of communicants, for if all members were in full communion, or if none else but persons in full communion were members, it would be useless to certify that "the bearer is a member *in full communion*."

Mr. Williams lays down the principle, and we see not how it can be invalidated, that the child of any baptized person not under the censures of the church, is entitled to baptism, because it is by the divine organization of the visible church, constituted a member, without any new profession on the part of the parent; and the New-England churches have to this day, so far retained the practice of their puritanic fathers, as to baptize the children of all whom they still consider members, without requiring of them at the time of administering the rite, any profession. It is true, that the greater part of the Eastern Congregational Churches in modern times consider *communicants* alone as members; but the children of communicants being publicly presented in the

congregation, prayer is offered, and the child is baptized, in most instances, without any profession, explanation, or exhortation.

It is also true, that the "Directory for Worship," of the Presbyterian Church in the United States, in the prescribed form "of the administration of Baptism," does not require profession of faith to be made by the parent or parents, offering a child in baptism, but simply that the administrator shall "use some words of instruction, respecting the institution, nature, use and ends of this ordinance;" "exhort the parents to the careful performance of their duty;" and *require* them to comply with certain peculiarly important obligations. Some of our ministers require, indeed, a profession and consent to a covenant, which they propose; but the *Directory* requires no such thing. "When unbaptized persons" themselves "apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized." *Direct.* ch. ix. sec. 4.

Since, then, the children of all baptized persons not suspended or excommunicated, are to be baptized, it becomes a very important matter to decide, what baptized members ought to be suspended, or excommunicated, and consequently denied the privilege of baptism for their families. It is universally admitted that all, who being often reprov'd by the teaching and ruling Elders, persist in any course of profligacy, ought to be cut off from the congregation of the Lord. Mr. Williams very powerfully urges the duty of publicly rejecting all notoriously heretical or immoral persons.

But shall a baptized adult, who declines professing knowledge to discern the Lord's body, and faith to feed upon him, and who lives in habitual neglect of the commandment, "this do in remembrance of me," be suspended? Dr. Emmons unhesitatingly asserts in opposition to Dr. Hemmenway, that if all baptized persons were members, they ought to be cut off, so soon as they come to years of discretion, if they refuse to celebrate the Lord's supper. He admits not, however, that all baptized

persons are members; but many who differ from him in this particular, agree with him in his conclusion.

The strongest argument adducible in favour of this opinion is derived from the fact, that any circumcised person who refused to celebrate the passover, after he was made acquainted with its nature, and his duty of celebrating it, was, by a divine statute, to be cut off from the visible church. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, [that is, whoever shall not celebrate the passover,] that soul shall be cut off from Israel.—Whoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." Exodus xii. 15, 19.

It is contended, that all baptized persons are under the same obligations to celebrate the Lord's supper, that all circumcised persons were the passover, and consequently, if the neglect of the passover excluded from the church, the neglect of the eucharist must in like manner.

Certainly a baptized person, who has arrived at years of reflection, *ought to walk in all the ordinances of the Lord* in a blameless manner: and we hesitate not to teach, that a baptized person who is acquainted with the nature of the Lord's supper, and with his obligations to celebrate it with a right heart, ought to be suspended, after suitable pains have been taken with him by the elders, if he shall wilfully and perseveringly condemn the ordinance and authority of Jehovah. One who renounces his obligation to celebrate the death of Jesus, and professes no desire to approach the Lord's table; one who openly, wilfully, and perseveringly renounces the bands of the covenant which God has imposed upon him, ought to be cut off, by a solemn judicial act of the eldership, and his children ought not to be baptized. Until he is judicially suspended, however, his children are entitled to baptism; and if a church neglects her duty in such a case, *she* is to be censured, and not *the pastor*

exclusively, who administers baptism to all the little ones of the flock.

None ought to be excluded who have not been previously dealt with upon the subject of their omission of duty, in the wholesome exercise of ecclesiastical discipline. If any persons who are baptized members of the church should appear to be conscientious, should profess a desire to celebrate the Lord's supper aright; should express a hope of being enabled to perform their duty; and should own themselves under covenant obligations to him who brought them into his family: we should be slow to proceed to suspension from such privileges as they deemed themselves qualified to enjoy; we should not excommunicate them, until they have manifested a persevering and wilful rejection of their covenant God.

Should a parent be cut off from the congregation of the Lord, for open and wilful contempt of the eucharist, he could subsequently be restored by a credible profession of *penitence*; and upon this ground we justify the requisition of a *confession*, of all who, having been baptized, have been suspended from privileges; before they are admitted to the communion, or to the enjoyment of the rite of baptism for their children.

That all baptized children are members of the church, until excluded by a judicial act, was the doctrine of the ancient churches of New England.

In a letter written by the Rev. John Cotton of Boston, and subscribed by himself, together with Thomas Oliver and Thomas Leveret, and which was addressed by the unanimous consent of the whole church in Boston, to that in Dorchester, dated Dec. 16th, 1634, it is said, "*We may not account such parents, for Pagans and Infidels, who are themselves baptized, and profess their belief of the Fundamental Articles of the Christian Faith, and live without notorious Scandalous Crime, though they give not clear evidence of their regenerate state.*"* Mr. Cotton in another letter says, "For such members are like the church members, with us baptized in their In-

* See "The First Principles of New England, concerning the Subject of Baptism," &c. By Increase Mather, printed in Cambridge, in 1675. p. 3.

fancy, yet not received to the Lord's Supper, when they come to age, nor admitted to fellowship of voting in Admissions, Elections, Censures, till they come to profess their faith and repentance, and lay hold of the covenant of their parents before the church. And yet they being not cast out of the church, nor the covenant thereof, their children may be capable of the first seal of the covenant."*

In the work just quoted, Dr. I. Mather informs us, that the Rev. Thomas Hooker, first Pastor of the church in Hartford in Connecticut, came to America in the same year, and in the same ship, with Mr. Cotton, and the Rev. Samuel Stone: "and they may justly be reckoned amongst *the first three of New England's Worthies.*" p. 8, 9. Mr. Hooker says, in his *Survey of Church Discipline*, p. 48, that the children of confederates, or professors, are true members of the church, "though they should not make any personal and vocal expression of their engagement, as their fathers did." Mr. Stone, in a letter to Mr. Richard Mather of Dorchester, dated *June 6, 1650*, thus writes, "I conceive that children of church-members have right to church-membership by virtue of their father's covenant. It being granted that they are in Abraham's covenant, they have membership by birth. Gal. ii. 15. *God is their God.* Gen. xvii. 7. *They are branches.* Rom. xi. They are subjects of Christ's visible kingdom. Ezek. xxxvii. 25. Hence, 1. If they be presented to a church, and claim their interest, they cannot be denied, according to the rules of the gospel: 2. Hence there hath been a sinful neglect in New England of such children who have either not been presented, or not received, when they have claimed their right."

In 1635, Mr. Richard Mather, Mr. Norton and Mr. Shepherd arrived in New England, and constituted "another triumvirate" of worthies.

The former, in a manuscript *Plea for the Churches of Christ in New England*, prepared for the press in 1645, propounds the question, "When those that were baptized in infancy by the covenant of their parents, being come

* The First Principles, p. 5.

to age, are not yet found fit to be received to the Lord's Table, although they be married and have children, whether are those children to be baptized or no?" He answers the same in the affirmative;

"That the children of such parents ought to be baptized: the Reason is, the Parents as they were born in the covenant, so they still continue therein, being neither cast out, nor deserving so to be, and if so, why should not their children be baptized, for if the parents be in covenant, are not the children so likewise? Is not the tenour of the covenant, *I will be a God to thee and to thy seed*? Is not the text plain? Acts ii. 39. *the promise is to you and to your children*. And if these children be in covenant, why should they not be admitted to the Seal of the Covenant, sith they are partakers of that, which is one main ground, why other infants are admitted thereto?—If their Parents were cast out of the Church by Censures, or fallen away from the same by *wilful Apostacy* and *Schisme*, or deserving to be cast out by reason of *Scandal*, then there were more reason that their Infants should be excluded from the Seal. But sith no such thing can be said of the Parents of whom we speak, a good Reason should be given, why their Infants are debarred. For if it be said the Parents are not *Confirmed Members*, nor have yet been found fit for the Lord's Table, I conceive this need not hinder their Infants from *Baptism* so long as they, I mean the Parents, do neither renounce the Covenant, nor doth the Church see just cause to cast them out from the same; for it is not the parents fitness for the *Lord's Supper*, that is the ground of baptizing their children, but their Parents and so their Children being in the Covenant, this is that which is the main ground thereof; and as long as this doth Continue, not dissolved by any *Church Censure* against them, nor by any *Scandalous Sin* of theirs, so long the Children may be baptized."

In "The First Principles of New England," now before us, we find quotations to the same effect, from the writings of the Rev. John Wilson, "first pastor of the first Church in Boston;" and of the Rev. Messrs. Shepherd and Mitchell of Cambridge; and of the Rev. Mr. Norris of Salem; of the Rev. Mr. Philips of Wattertown; of the Rev. Peter Prudden, of Milford, in Connecticut; of the Rev. Henry Smith, of Wethersfield, of the same state; of the Rev. Ralph Patrick, of Duxberry; of the Rev. Nathaniel Rogers, of Ipswich; of the Rev. Mr. Norton, of Boston; and of the Rev. Dr. Increase

Mather; but since their testimony is not of divine authority we shall merely refer to it, as proof that the puritans of New England were of our opinion about the church-membership of all baptized persons. The Synod, which were convened in Massachusetts in 1662, maintained the same doctrine; and in refutation of an objection, observe,

“That the owning of the Children of those that successively continue in covenant to be a *part of the church*, is so far from being destructive to the purity and prosperity of the church, and religion therein (as some conceive) that this imputation belongs to the contrary tenet. To seek to be more pure than the rule, will ever end in impurity, in the issue. God hath so framed his covenant, and consequently the constitution of his church thereby, as to design a continuance and propagation of his church therein, from one generation to another. Hence the covenant runs *to us and to our seed after us, in their generations*. To keep in the line and under the influence of this covenant of God, is the true way to the churches glory: to cut it off, cuts off the prosperity of Zion, and hinders it from being an external excellency and the joy of many generations.”

If we cross the Atlantic in our researches, we shall find that the early system of New-England was advocated by the Rev. Richard Baxter, in his volume entitled “Plain Scripture Proof of Infant Church-membership and Baptism;” published in London, in 1651; by the Rev. Mr. Henry Ainsworth in “A seasonable Discourse, or Censure upon a Dialogue of the Anabaptists,” printed in 1644; and by many other distinguished divines.

Let all baptized persons be acknowledged and treated as members of the church, and then, the mode of baptism would be the only subject in dispute between us and our Baptist brethren.

Baptism, under the Christian dispensation, we define to be, a solemn application of water to a professor of the Christian religion, or to a member of his or her family, by a minister of the gospel, (and by the authority of Christ's command given after his resurrection,) in the name of the Father, and of the Son, and of the Holy Ghost.

Neither the quantity of water used, nor the mode of applying it, is essential to a definition of the rite. It is

however, requisite, that it should be administered by a visible minister of Jesus, because Christ commissioned none else to dispense it. Midwives, the Canons of the Church of England to the contrary notwithstanding, have no more right to baptize, than publicly to preach, or administer the eucharist; and divine inspiration suffers not a woman publicly to preach.

Our Baptist brethren think it essential to the rite, that the administrator should, while calling over the subject the name of the Father, Son, and Holy Spirit, immerse him or her completely in water. Some think it should be in a running stream, in the open air; while others deem it advisable to have a baptistery in their place of worship.

Besides the passages which we have already explained, concerning our *being buried with Christ by baptism into his DEATH*, (not *into WATER*,) the Baptists rely on Christ's going down *into* the water of Jordan, and coming up *out* of it, at his baptism: on similar expressions relative to the Ethiopian Eunuch: on John's administering the sacred rite near Enon, "because there was *much water* there:" and on the alleged meaning of the word *baptize*; which always implies, as they say, immersion.

Dr. Janeway, and the other authors whom we have quoted, evince, that Christ and John, Philip and the Eunuch, may have gone down *into* the water, and come up *out* of it, without descending to a depth above the ankle; that, while standing in the shallow water, the administrator may have dipped up water with the hand, or some small vessel, and may have baptized by affusion: that it would be perfectly literal and correct, to translate the words rendered in these cases *into* and *out of*, by the words *to* and *from*, as they are rendered in hundreds of instances in the Bible; and that John resorted to Enon, that he might spend several days there, in teaching the multitudes, who came from the surrounding country on beasts of burden, because in that land of droughts, it was important for a great collection of people to encamp beside *much water*, or ὕδατα πολλὰ, *many streams*, or

rivulets, as Dr. Osgood renders the passage. *John* iii. 23.

"It is not said," observes the Doctor, "that John chose this situation for the convenience of plunging his hearers. This is mere conjecture; and if we attend to the circumstances of the history, we may conjecture another reason, in my view, more probable. The greater part of John's life was spent in the solitude of a dry and barren wilderness; and when he entered on his public ministration, *there went out to him Jerusalem and all Judea, and all the region round about Jordan*. This description gives us the idea of vast multitudes, not only from the metropolis, but from many other cities, towns, and villages, throughout the land, travelling on mules, asses, camels, and all the various beasts of carriage. In a country where the inhabitants were so frequently distressed for the want of water, it was absolutely necessary that John should meet this immense concourse of people in a situation like that in the neighbourhood of Enon, whose many streams, in that sultry climate, might serve for their refreshment. As thousands were continually flocking in, and as those who had come from a distance would probably tarry some days, had there not been *much water* in the place, they would presently have been in danger of suffering."

The advocates for the baptism of infants and others, by sprinkling, or affusion, contend that the word *baptize*, when used to denote any thing else than the Christian rite, defines not any particular mode of applying water. Thus a man baptizes his hands, or a cup, or a platter, when water is poured upon the thing baptized, as truly as when he immerses it in water. There are *divers baptisms* or washings, without immersion.

When the word *baptize* is used for the sacramental Christian rite, we contend that it denotes the application of water by a minister of Christ, in the name of the Trinity, but the word itself neither intimates nor implies any particular quantity of water, nor any precise mode of applying it. We believe immersion, therefore, to be a lawful mode of applying the water; but we deny it to be the only lawful, or even probably the Apostolic, mode of application.

Baptism administered by one who is publicly known to deny the deity of Jesus Christ, the General Assembly of the Presbyterian Church in the United States have

declared not to be, in their judgment, Christian Baptism; because the administrator in such a case, is not a minister of Christ, and of course, not commissioned by his authority.

Some of the positive arguments adduced in favour of baptizing in some other manner than by immersion, are such as these. Peter and the other apostles baptized in one day, after preaching, "about three thousand souls" in Jerusalem, in which were no accommodations for immersing so many. Acts ii. 41. When the scales fell from the eyes of Saul of Tarsus, he arose from his bed, in his chamber, and without leaving it, was baptized. Acts ix. 18. Had he gone forth to a brook, or fountain, it seems probable that the circumstance would have been mentioned. The Centurion and his pious friends appear to have been baptized in the same house in which Peter preached to them; and the expression, "Can any forbid water?" implies that water was brought into the room for the purpose. Acts x. 46, 47. Of the jailor it is recorded, that he brought Paul and Silas out of prison into his house, in which Paul preached to him and his family; and in which *he and all his* were *baptized straight-way; HE believing in God*, (for the construction of the original word for *believing* is such, as to connect it with the antecedent *he* alone,) and rejoicing with all his house. Acts xvi. 30—35.

No longer to detain our readers upon this subject, we shall close with an extract from Dr. Osgood.

"With respect to the former, we read that Jesus Christ *hath washed us from our sins in his own blood*. As a token of our being thus washed, we are directed to wash with water in baptism. Now, *why tarriest thou?* says Annanias to Saul; *arise, and be baptized, and wash away thy sins*. That blood, by which we are washed, and which actually *cleanses from all sin*, is, with reference to its application to believers, expressly called *the blood of sprinkling*. It was of old typified by the blood of the paschal lamb, *sprinkled* on the houses of the Israelites in Egypt, for their protection from the angel of death. It was also typified by the *sprinkling* of the blood of all the numerous sacrifices under the law. 'If,' says the writer to the Hebrews, 'the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, sanctifieth to the purifying of

the flesh; how much more shall the blood of Christ purge your conscience from dead works?' Again in 1 Peter i. 2. Christians are mentioned as 'elected through sanctification of the Spirit, and *sprinkling* of the blood of Jesus Christ.' Can any tell us, or is it possible for any to imagine, why the application of the blood of Christ to believers was, under the law, typified by such manifold *sprinklings*; and in the gospel is thus repeatedly called *the blood of sprinkling*, unless it be in allusion to baptism, its sign and seal?

"In regard to the other part of our salvation by Christ—our sanctification by his Spirit; in what forms of speech is the gift of the Holy Spirit, for this purpose, set forth? In what part of the Bible will you find the uncouth language of plunging or dipping into the Holy Ghost, or words of a like confused and unintelligible import? Yet we know that baptism is the outward sign of regeneration, of *the renewing of the Holy Ghost*, which says the apostle, *he shed on us abundantly through Jesus Christ. Shedding, pouring out, or sprinkling*, are the usual terms by which the donation of the Holy Spirit to Christians is expressed. Thus, in our context, *on the Gentiles was poured out the gift of the Holy Ghost*. The language also of the many promises in the Old Testament, foretelling this blessing, is not, 'I will *dip* or *plunge* you in clean water, and ye shall be clean;'—but, 'I will *sprinkle* clean water upon you, and ye shall be clean.'—'My servant, (meaning the Messiah) shall *sprinkle* many nations.'—'I will *pour* water upon him that is thirsty.'—'I will *pour* my Spirit upon thy seed, and my blessing upon thine offspring.' Do our Baptist brethren inquire after our scripture warrant for *sprinkling*? Are not the many passages of scripture now mentioned, and many others, of similar import, which might be mentioned, warrant sufficient, full and ample, as we could wish?"

ARTICLE VI.—*The Christian Orator; or, a Collection of Speeches, delivered on public occasions before religious benevolent societies. To which is prefixed an Abridgment of Walker's Elements of Elocution. Designed for the use of Colleges, Academies, and Schools. By a Gentleman of Massachusetts. Charlestown, 1818. pp. 264. 12mo.*

THE title of this work sufficiently indicates its object. The compiler has furnished nearly such a collection of eloquent addresses as was desirable for our "Colleges, Academies, and Schools." The youth who wishes to

find "a declamation," as it is styled at Yale, may do it, if he owns this little volume, without much trouble; and surely it is more becoming in a Christian to cherish and exhibit the animated benevolence manifested in these speeches, than perpetually to reiterate, "Romans, Countrymen, and Lovers," until he enkindles in the bosoms of his inexperienced auditors the false fire of pagan heroism.

The compilation in our hand, is a judicious one; and the Abridgment of Walker on Elocution renders the whole an excellent book for schools. It would give us pleasure to see it supplant the greater part of works, designed to exercise children in reading, that are now in general use.

It will deservedly recommend "The Christian Orator" to the public, to inform them that the compiler has made a very liberal use of the sermons of the Rev. Robert Hall, of Dr. John M. Mason, and of President Dwight. Chalmers, Prince Galitzin, Dealtry, Thorpe, Grant, Lord Teignmouth, Jay, Griffin, and Bishop White, have also been laid under contribution.

The compiler seems very well aware, that the introduction of "the Holy League" into his book, was "not in exact accordance with its design;" we advise, therefore, that it be omitted in all future editions. It is indeed an "interesting state paper;" and we doubt not, whatever may have been the motives of *Francis, Frederic William, and Alexander*, in preparing it, that Jehovah will publicly honour those who have publicly honoured our Lord Jesus Christ; but a writing not suitable for public declamation, that may be found in all the periodical publications of the day, ought to have had no place in this. Instead of it, the *Gentleman of Massachusetts* might introduce an extract from President Nott's sermon on the death of Hamilton; from President Livingston's "Sermon before the New York Missionary Society," from Dr. Mason's "Hope for the Heathen," from his Sermon on "Living Faith;" from Dr. Griffin's Sermon before the Committee of Missions; or from some of the many eloquent, occasional discourses of Dr. John B. Romeyn.

It will afford our readers unfeigned satisfaction to see

a short *Speech of the Rev. John Calvin to his flock, on his return from banishment, in 1541.* That bold reformer, who is frequently branded in the present day as an enemy to good works, said, no doubt with an eye and voice that pierced the souls of his auditors,

"1. If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you.

"2. I certainly cannot behold, within your walls here, without the most painful displeasure, discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral.

"3. Vicious souls are too filthy to receive the purity of the Gospel, and the Spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ, to be tolerated.

"4. I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow my doctrine, and expose it defenceless to the rage of our enemies.

"5. Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite multitude of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all.

"6. I tremble on account of other enemies, more dangerous; and I dread abundantly more those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming: those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name.

"7. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith, without good works? Of what importance is even truth itself, where a wicked life belies it, and actions make words blush?

"8. Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment." p. 137, 138.

ARTICLE VII.—*The Works of the Rev. Isaac Watts, D. D. in nine volumes. Vol. VI. Leeds, 1813. pp. 660. Royal 8vo. Discourse III. On the glory of Christ as God-man; tracing out the early existence of his Human Nature as the first-born of God, or as the first of all creatures, before the formation of this World. See page 581.*

OF the piety of Dr. Watts we never entertained a doubt. That he taught the doctrine of the Trinity in Unity, and of the deity of Jesus Christ, is indisputable. It is also equally indisputable, that he taught the pre-existence of the human Soul of Christ. This doctrine we deem erroneous; and know, that the adoption of it has led down many to Socinianism.

In our last number, we stated some information communicated to us, relative to the propagation of this doctrine, by the Rev. Mr. (we should have said Doctor) Allison, chaplain to congress. By turning to the 221st page, the reader will perceive, that we imputed to him nothing more than the preaching of this sentiment, and referring to Dr. Watts, as the father of this doctrine. Any other "distinguishing error," we did not lay to his charge. We did intimate, and we now insist on it, that the treatise of Dr. Watts on this subject has been productive of "pernicious consequences." If Dr. Allison has not advanced from this scheme to Socinianism, it cannot be inferred that others have not, and that more will not do it.

That our information was substantially correct will be clearly seen from the following letter.

Philadelphia, May 30th, 1818.

REV. SIR,

Upon my return from Washington to this City, I was greatly surprized on being informed that, in a Theological Quarterly Review written by you, there were some severe strictures upon a sermon I had delivered before Congress in the month of January last, in which I was represented as having delivered sentiments favourable to the Socinian or Arian systems: in short, that I had embraced some dangerous

heresies. I was the more astonished at this intelligence, as it was well known there that the most prominent features in my discourses during both the last and preceding session of Congress, had been a strenuous vindication of the divinity of Christ or the proper deity of the Son of God; exposing with all my powers the dangerous errors of the Socinians and Arians, endeavouring to prove that their doctrines had a direct tendency to subvert the chief corner-stone of the plan of salvation, destroy the Christian hope, and render abortive the whole doctrine of the atonement. That my decided sentiments might be known on that head, the very second sermon I preached before Congress, after my first election, was upon this subject: and gave so much offence to one or two members from the eastward, who were professed Socinians, that they declared they would not hear me again, as I had made Christ to be God; and I believe they kept their word, as I do not recollect having seen them attend divine service afterwards, on the Lord's day.

Upon perusing the article in your Review, I found your animadversions were upon a sentiment respecting the pre-existence of Christ's human Soul, introduced into one of my sermons during the last session; and although you have not expressly charged me with Socinianism or Arianism, yet it is so far implied, and a dangerous heresy so unequivocally imputed to me, that several who have read the remarks were led to believe that I must have greatly apostatized from the faith, by embracing some such principles.

So far, indeed, did I consider the sentiment alluded to from encouraging the Socinian or Arian heresy, that I actually introduced it into the discourse, with a view of enforcing the doctrine of the proper deity of the Son of God, as well as that of illustrating my text. I do not mean to enter into an argument respecting the truth of that position, but simply to say that I cannot see how it can affect the orthodox principle of the proper deity of the Son of God, or the doctrine of the Trinity, to believe that the union between the divine nature and the human Soul of Christ took place before the union between that Soul and his body, or that the Soul was formed before the body. Indeed Sir, it would be difficult, for you, or any other person, to prove that the souls of all mankind were not created before the formation of the body, even as early as the creation of the soul of Adam: provided you allow the fact, that God did create any of them; since there are some who hold that the souls of men are generated with the body! Whether the human soul of Christ was created before that of Adam and clothed with a body at the time of

of quickening in the womb of the Virgin, or was formed at that instant, and united to it, cannot affect the question of his divine nature, since it would have been as easy for the divine nature of the Son of God to create the Soul of the Messiah, and to take it into union with himself millions of ages before the world existed, as at any subsequent period, nor would either in any measure militate against the Orthodox doctrines of the Church. In the discourse which is the subject of your censure, I took particular pains to show that the Soul of Christ was a part of his real humanity and quite distinct from his divinity, though intimately united with it. It is true I mentioned Dr. Watts as holding the sentiment of the pre-existence of Christ's human Soul, but not, *as you affirm*, as the father of the sentiment: for I also quoted Mr. Hussey, upon the same subject, as mentioned in his treatise, called the Glory of Christ Unveiled, which was written long before Dr. Watts's work, and from which it is probable the Dr. took the title of his book on the Glory of Christ. You say, Sir, that the Socinians claimed Dr. Watts as belonging to them: should this be a fact, I am not to answer for it, nor can I see on what ground they could claim him, but should suppose they could do so with about as much propriety as the Hopkinsians can claim you! The doctor expressly avows his adherence to the orthodox sentiments of Christ's divinity, notwithstanding his belief in the pre-existence of his human Soul, and shows that a defection from the former would be, by no means, a consequence of adherence to the latter. I freely acknowledge that my sentiments on this point have not been recently or hastily taken up, and remember to have told a member of Congress so. That this was my belief has been long known to most of my brethren of the ministry, and I am pleased to add, that a number of them unite with me therein; and yet, neither they, nor I have been suspected, much less charged with holding *peculiar errors, or dangerous heresies*. Our preaching has constantly borne testimony to the contrary, though we have never concealed our sentiments on that head. You say (speaking of me) "it is to be regretted that he did not publish it before, that had he been then elected chaplain, the reputation of his distinguishing error might have gone with him to Washington." Permit me, Sir, to inform you that in the second sermon after my first election, alluded to above, I did mention this very sentiment, though I spoke of it as a theological speculation, rather than as an article of faith, and yet I was re-elected the following session, notwithstanding I perfectly recollect that so far from the sermon, containing the peculiar sentiment delivered last winter, being considered as heretical, several pious members of Congress came to me after the ser-

vice was closed, and expressed the high satisfaction they had experienced in hearing the discourse; amongst whom was a member from Connecticut, and I think, an elder of a Presbyterian or Congregational Church, and said he thought that amongst the best discourses I had delivered, and though there were some new sentiments, he considered the sermon as perfectly orthodox. On Monday morning another, who has been a member of Congress most of the time for upwards of twenty years, who is a pious man, a deacon of a Baptist Church, and who has for several years past in succession, been moderator of one of our Associations; came to me and said that he with several other members had been so much gratified with the discourse of the preceding day, that they had agreed to request a copy of it, for the press. I do not wish to be guilty of egotism, or to sound my own praises, and should never have mentioned the circumstances; but to show that the members of Congress who were professors of religion did not consider the sentiment as a heresy which I had delivered. Neither did the members of the religious communities at Washington view me as a heretic, as I constantly received, and complied with invitations from them, when my official duty did not confine me to the Capitol, and can refer you to the elders of the Presbyterian congregation there for the kind of doctrine preached by me in their place of worship.

Permit me, Sir, in my turn, to express my regret that you did not suspend your criticism on my sermon until you had an opportunity of conversing with me on the subject, especially as an unwritten sermon received second-hand, cannot be a proper subject of review. As my character may be greatly injured, where I am personally unknown, through the extensive circulation your work will probably obtain; I cannot but feel persuaded that you will give a place to this statement in your next number, that the injurious effects of the first may be remedied, and the cure be as extensive as the wound.

With sentiments of respect,

I am your fellow labourer in the Gospel,

B. ALLISON.

Rev. Ezra Stiles Ely, D. D.

If we have wronged Dr. Allison, (of which we are by no means convinced) we have now given him an opportunity of doing himself justice. For him we feel no sentiments but those of respect; for his doctrine, concerning the pre-existence of Christ's human soul, we have no friendship.

It is our design in this article, to refute the principal

arguments of Dr. Watts, for our limits will not permit of minute details. Dr. W. lays down five propositions: 1. That "it is evident from many places of scripture, that Christ had an existence before he took flesh upon him, and came into this world:" which is true of his divine nature, for he was a divine person, before he became the God-man: 2. That, "among those expressions of scripture which discover the pre-existence of Christ, there are several from whence we may derive a certain proof that he has the divine nature in him, and is true God;" which we admit: 3. That "there are other scriptures which denote the pre-existence of Christ, and may also perhaps include a reference to his divine nature, but carry not with them such a full and convincing evidence of his Godhead, as utterly to exclude all other interpretations;" which is true of some that relate to his mediatorial character: 4. That "there are some texts which insinuate the existence of Christ before he came in the flesh, which in their most natural, obvious and evident sense seem to refer to some intelligent nature belonging to our Lord Jesus Christ, which is inferior to Godhead;" a proposition not true: and 5. That "whatsoever scriptures represent Christ as existent before his incarnation in a nature inferior to Godhead, do most naturally lead us to the belief of the pre-existence of his human soul;" which would perhaps be true, if any such passages of scripture could be adduced.

That Jesus Christ is a divine person, who once had only a divine nature, but since his incarnation, has both a human and divine nature, so united as to constitute the same person a complex, who was before a simple, being, we are persuaded is a scriptural doctrine. That no other nature is predicable of Christ is by us affirmed; so that if the passages adduced by Dr. Watts cannot be applied to some of the offices of Christ, or to his divine nature, we will admit them to be applicable to his human soul, and so give up the controversy, rather than admit the fiction of a third, a *super-angelic nature*.

Let us take up the arguments of Dr. W.; feel their weight, and examine their texture. He observes,

"The first set of arguments I shall use arises from several

things ascribed to Christ before and at his incarnation, which seem to be of too low a nature for pure Godhead. Consideration I. 'Christ is represented as his Father's messenger, minister, or angel, that was a distinct being from his Father, sent by his Father to perform such actions and such services for his people long before his incarnation, some of which seem too low for the dignity of pure Godhead.'" p. 585.

Before all worlds, the Godhead subsisted as the Father, Son and Holy Ghost; and from everlasting the covenant of redemption was established in the divine counsels. In and by this covenant, the Son was anointed a covenant head of his people; was set up, in the office of a Mediator, and covenanted to perform in the œconomy of redemption the duties of a messenger, an angel, a servant, a son. In office, Christ became, by covenant, inferior to the Father, while he was in nature equal; and all the passages of the Bible which represent him to be the servant, the elect, the messenger, the angel of the Lord, refer not to his *nature*, but to his *office* as Mediator, Redeemer, Prophet, Priest and King. Indeed, the terms themselves are such as describe official relation, and not the nature of the person who sustains it. Dr. W. himself has said, "the word angel doth not signify originally the name of a nature, but of an office." p. 587. It was *the everlasting covenant* not *the nature* which the Messiah had before or after his incarnation, which rendered him the Sent, the Servant of the Godhead, in the work of man's instruction, redemption and complete salvation. Before Christ became man and dwelt among us, by virtue of his covenant to become Immanuel, to be born of a woman, and thus to assume a human body and soul into union with his uncreated divine nature and person, he performed the service appertaining to the office of a Mediator. These passages, "which seem too low for the dignity of pure Godhead," are so far from proving that the human nature of Jesus pre-existed, that they merely evince his official agency before a body was prepared for him, and his official inferiority to the Father.

In fulfilling his work as Mediator, this divine person of a divine nature, repeatedly assumed the visible form of an angel or of a man, that he might instruct his

church of old; and because he was essentially divine, notwithstanding the temporarily assumed form of a messenger or servant, he is styled the Angel-Jehovah, the Almighty, the Lord, the God of Abraham. Passages of this description would as soon prove that the body, as that the human soul of Christ, existed before he was born of a woman.

The reasoning, (if it may be called reasoning) of Dr. W. upon the fact that the Angel of the Covenant assumed a body for the purpose of making a divine revelation to Adam in the garden, to Abraham, to Lot, to Jacob, to Moses, to Gideon, Amos and Zechariah, is puerile. He remarks,

“That text, Exod. xxiii. 20, 21. very naturally leads us to this sense; God said to Moses, ‘Behold I send an angel before thee to keep thee in the way, &c. obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him.’ Here is an angel or messenger sent by God the Father; that is certainly an inferior character, yet he is to be obeyed with reverence, for he can punish or pardon sins, this is a divine prerogative; and how does this angel come by it? It is not as he is an angel, or in his angelic nature, but it is because God’s name is in him; this is given as the reason of this high prerogative. God is united to this glorious spirit or this human soul of Christ: now it is plain that Christ is called an angel in other places. He is the messenger or angel of the covenant, he is *the angel of God’s presence*, so he is called Matt. iii. 1. and Is. lxiii. 9.”

This might be called any thing but argument. Not the least evidence is offered to prove, that there was any human soul in the cloud by day and the pillar of fire by night, that led Israel through the wilderness; and yet the Angel Jehovah, the Son of God, was the guide of his people.

The *name of God* is that which distinguishes him from all other beings, and is sometimes used to denote the thing intended by it: so that when it is said by Jehovah, *my name is in him*, we are to understand, that the Angel of the covenant is declared to possess the divine attributes and nature.

The only argument offered by Dr. W. under the *first consideration*, is an interrogation or two, to this ef-

fect: "Does it not seem more congruous that a human soul should animate that body which eat and drank with Abraham under the tree, and should actuate those human limbs, when a man wrestled with Jacob," than that a divine person having only a divine nature should do it? "Is it not beneath the grandeur, decency and dignity of the supreme Majesty of heaven, to supply the place of such a human soul for the purposes or actions of animal nature? And that the great and eternal God himself in an immediate manner should converse in so humane and familiar a way as this angel did with several of the patriarchs? That the glorious and Almighty Godhead should itself animate a human body to visit Abraham, and tarry with him some hours under a tree, while his wife made cakes, and dressed the flesh of a calf for God to eat? That the eternal God animating a body should eat of the calf which was dressed with milk and butter; Gen. xvii. 1, 2, &c?" p. 586.

Good, little Watts, hadst thou a body now in thy state of celestial bliss, wouldst thou not blush to remember that such questions were penned by thy hand; and styled arguments for the pre-existence of the human soul of thy Divine Redeemer?

Can we think any instance of humiliation incredible in him, who became the babe of Bethlehem and the man of sorrows? Can we deem it beneath the dignity of the Godhead to have animated a perfectly pure frame, prepared by infinite wisdom and skill for the purpose, that he might evince his love to the father of the faithful, and his grandson, the Prince in prayer, while in that same God every insect, worm, and sinful man, lives, moves, and has his being?

Yet these almost impious questions are the first argument of Dr. Watts, and we suppose of Dr. Allison, to prove, that the human soul of Jesus Christ existed in the days of Abraham and Jacob.

"Consideration II. Christ, when he came into the world, is said to empty and divest himself of some glory which he had before his incarnation, in several places of scripture. Now if nothing but his divine nature existed before this time, this divine nature could not properly empty or divest itself of

any glory: therefore it must be his inferior nature, or his human soul, which did then exist and divest itself of its ancient glory for a season."

It should be remembered that Christ is one person for ever; and that he became a Mediator before the foundations of the world were laid. As Mediator he made all the worlds, for all "things were made by him, and without him was not any thing made which was made." John i. 3. When he did this he was the Word, but had not become *flesh*; i. e. had not taken human nature into union with the divine. As creator of the worlds Christ was glorious with his Father, and before his angels. He was governor of the nations, moreover, in his mediatorial office; and as such was served and glorified by the angels, from the time that the Father first introduced him to his ministering spirits in this capacity. When he brought in his Son to the morning stars, and revealed him to them as the Mediatorial Creator, Preserver and Governor of the future earth and race of man, he said, *Let all the angels of God worship him, and they sang together, in joy.* Indeed, before any creature of any order existed, the Mediator was anointed to the office which he subsequently fulfilled, and was glorious in the esteem of the Father, of himself, and of the Holy Spirit, both in his divine nature and covenant relation, as the appointed person by whom the world should be created, and the election of grace saved. Before this world was, and subsequently, until he became flesh, the Son of God was surrounded by such circumstances of glory and majesty as became his dignity. But he, (not his human nature, but this divine *person* of a divine nature,) was divested of these circumstances of glory and majesty, by shrouding his divinity in humanity, by becoming man, by being made under the law, and suffering here, in a state of temporary alienation from his own angelic subjects. In this sense he *emptied* himself; he laid aside his robes of light, and appeared rather as a man of sorrows, than as the mighty God. In relation to this glory, he as Mediator prayed, "*O Father, glorify thou me with thy own self, with the glory which I had with thee before the world was.*" John xvii. 5. It is true that "the divine na-

ture of Christ could not lose nor part with any essential glories;" and it is also true that the Divine Redeemer had many circumstantial glories with which he parted, when he left the more immediate residence of his Father, made earth his place of abode, and instead of the likeness of God, appeared in the form of a servant. Dr. Watts says, "we cannot suppose that the human nature in this place prays for a glory which it never had;" whence he infers, that the human nature of Christ had glory with the Father, before the world was; because "it cannot be the divine nature that parted with this glory, nor can the divine nature pray for the restoration of it;" so that "it follows that the human nature had such an early existence and glory." p. 588.

The Doctor should first have proved that *each nature* of Christ either did, or could pray, as a distinct nature. As God he could no more pray to the Father, than the Father could pray to him. If he prayed merely as man, his prayers had in them but the merit of a holy human being, and could not have availed for any besides himself. We deny, however, that either nature of Christ distinctly prayed. It is a *person*, and not a *nature* that offers supplication. It was *Christ*, the God-Man-Mediator, that prayed: it was the one person, consisting of two natures, that said, "glorify thou me with thy own self, with the glory which I had with thee before the world was:" it was the same person, by whom God made the worlds, whose personality was not changed by the assumption of humanity. He asked, that he who appeared a suffering person on earth, might as God Man-Mediator, be restored to the immediate presence of his Father; and to those circumstances of glory, honour and dignity, which surrounded him as the anointed Son of God, when he made the earth, gave the law from Sinai, and shone in all the unveiled brightness of the Godhead.

Thou lovedst me before the foundation of the world, Dr. W. considers to be a passage of Scripture in confirmation of his doctrine; because "this would be a very small thing for Christ to say, as to his divine nature, or Godhead, that the Father loved him before the creation; but it is great and glorious, and every way suitable to

his purpose, to be spoken of him as a man, referring to his pre-existent state and nature, for it gives a grand idea of him as the early and ancient object of his Father's love." p. 589. This is mere assertion, without a show of reasoning, or intimation of Scripture, to support it; and we might content ourselves with denying it. It would not be a small thing for Christ to say, that God loved him, as an object perfectly lovely in his divine nature; for it would be an intimation of his essential deity, for if there is none good but God, there is none else perfectly lovely; and surely, it is not a small thing to say of any one, that he is God! Besides, Christ may have intended, that the Father loved him in his mediatorial character, and for voluntarily accepting the office of the Redeemer of God's elect, before the foundation of the world.

Dr. W. next adduces the declaration, that *Christ Jesus, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, being made in the likeness of men. Phil. ii. 5, 6, 7* But how does this prove the pre-existence of Christ's human Soul? Why, Dr. W. says, that it was his human Soul, which "was vested with a God-like form and glory in all former ages." We say, it was not, and now we are even: one affirmation is as much an argument in point as the other. It is a pity Dr. W. had not known what use to make of a general principle which he quotes from Dr. Owen, that "it is not the direct and immediate design of the apostle in this place (Heb. i. 3. and in similar passages, we add,) to treat absolutely of either nature of Christ, either divine or human, but only of his person: and though some things here expressed belong to his divine nature, some to his human; yet none of them are spoken as such, but are all considered as belonging to his person." It was one and the same person who was in the form of God, and who took upon himself the form of a servant. Different names are given to him, which are descriptive of different parts of his complex being, or of his offices; but they are all names of one person; so that when he is called *the son of man, or the man Christ Jesus*, his human

nature is not distinctly denoted; but that divine person is named, who had human nature from his incarnation: and when he is styled *the Son of God* or *Immanuel*, we are not to refer the expressions to the divine nature alone, but to that individual who is God and man of two distinct natures, and one person for ever. Dr. W. unhappily speaks of Christ as he would were he two persons, the one human, and the other divine. We assert, that the person whom we call by various names, but most commonly Christ, *being in the form of God*, resembling God in all his attributes, thought it not robbery, but a matter of equity, to speak and act, as God's equal. This same person, acting as Mediator, that he might be our pattern and propitiation, though he was God became also man, appeared as a man on earth, and by the circumstances of his birth and education, *made himself of no reputation*. He assumed the form and the character of a servant of the Godhead in the great work of redemption; and he became a minister, a servant, to the children of men. Instead of exerting his almighty energies habitually, he went about doing good like a benevolent man, and only wrought miracles to attest his divine mission as Mediator, or afford relief, when other means were inadequate. Dr. W. says the chief design of *Phill. ii. 5, 6, 7*, is to propose "a wonderful example of humility and self-denial." Then he tells us, "a great and pious writer of this age has observed, that we never find the divine nature, or Godhead, propounded to us, as an example of self-denial or humility in all the bible;" whence he infers, that Christ's human soul must have pre-existed in the "appearance, shape, or likeness" of God, and that this human soul became "a wonderful example," by taking the form of a servant and the likeness of men. If the *divine nature* is not propounded as an example of humility and self-denial, it does not follow that a *divine person* is not, for it is written, "Be ye therefore followers of God as dear children."

Christ is a divine person, and he is presented as an example of humility and self-denial. If he being God, and enjoying all the glory of the Godhead, in *form* as well as *substance*, really changed the place of his resi-

dance, and the form of his manifestation, so as to appear on earth, like a despised, an afflicted man, accursed of God, we can see much of wonderful humiliation and self-denial; but if a happy human soul merely took a human body, and for a time became abased for the glory of God, we can discover nothing very wonderful in the matter. As for "the man Christ Jesus, who existed as a spirit personally united to God, or one with God in all former ages, and was dressed in glories suitable to his union," it has not been proved at all, but assumed by Dr. W. that such a God-man-soul existed.

He next adduces 2 Cor. viii. 9. *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.* It cannot be said, of the divine nature, Dr. W. thinks, that it became poor, "nor can it be said of Christ as man, that he ever was rich, if he were never in a richer state before than while he was here on earth." p. 394. We reply, that *poverty* or *wealth* we attribute to persons; and that *the very person* who, on earth, during his covenanted humiliation, *had not where to lay his head*, was once in the full possession and enjoyment of all the immunities, glories and felicities of the Godhead. Once he was rich in the company of angels, that continually waited around him; but on earth they ministered to him only in a few instances. Once he was rich in the immediate presence of the Father, and the expressions of his love; but on earth he dwelt as one forsaken of God. Once he appeared in heaven rich, as the maker and proprietor of all worlds, but now he appeared, God as he was, like a poor man; and, as an inhabitant of our world, according to its laws of property, was not the owner of a cot, nor of a foot of soil. The man Christ Jesus was at the same time God, and if Dr. W. has proved any thing from this passage, he has proved, that Christ could not become poor in any sense, because as God he is *infinitely self-sufficient, and eternally rich in the indefeasible possession of all things.*

"Consideration III. That very being which came down from heaven and was sent of God into the world, is represented as capable of having a will different from the will of God the

Father, and therefore it must be inferior to Godhead: Now this could be no other but the will of his human soul."

Should we admit, that the very being which came down from heaven, so soon as he had a human soul united to his previously existing divine nature, was capable of having a will, as a human being, opposed to the will of God the Father, it could not prove the pre-existence of that human soul; and even this Dr. W. has not proved. He cites John vi. 38. *I came down from heaven not to do my own will, but the will of him that sent me.* That Dr. Watt's argument may avail any thing it will be requisite first to show, that in this instance Christ really had a will opposite to the will of the Father. If he had willed any thing in direct opposition to the will of God, it would have been an act of rebellion, which would have been punishable with eternal death, for it was no more lawful for Christ as Mediator, than for any other person under the law, to will contrary to the divine will. Even if he willed as man to do, what Jehovah willed he should not do as man, it was sin; and then, he is no Saviour.

Such considerations as these should have made Dr. W. hesitate to attribute to Christ any volitions in opposition to the will of the Father.

"I came down from heaven," says the Messiah, "in the character of Mediator, not to effect any private personal will of mine own, but to execute the will of the Godhead; and particularly of the Father, who elected me to the office which I sustain. In the work of saving sinners, I have no will but that of the Father, who hath given me a people with the expression of his pleasure that I should lose none, but should raise all of them up at the last day." Thus should we paraphrase the text, and part of the context; and if rightly understood, it is an assertion on the part of Christ, that he had no will in opposition to that of the Deity.

Dr. W. cites Luke xxii. 42. *Father,—not my will, but thine, be done.* And what did Jesus will? If the Father was willing the cup of agony should be removed, he willed its removal. If it were possible, if it were consistent with the divine counsels, that he should be ex-

cused from further suffering, he desired it. But if the Father chose he should continue to suffer, he was willing to drink the dregs of the cup. Suffering for its own sake, he did not will, nor did the Father. In all this we see a perfect subjection, but no contrariety, to the divine will.

To as little purpose does the Doctor quote Ps. xl. 8. and Heb. x. 5, 7. *I delight to do thy will, O God:—lo! I come to do thy will.* Before the world was, the eternal Son of God, in these words consented to become a Mediator; and they evince, that he thought himself able to execute all the pleasure of Jehovah. Since, therefore, the Doctor appeals “to every one who reads the words, whether this language does not naturally seem much rather to belong to an inferior being, than to the eternal Godhead assuming an inferior character,” we aver that it does not.

“Consideration IV. Christ represents his own coming into the world, and being sent thither by the Father, in such a manner as naturally leads one to suppose he had a real and proper dwelling in another place, and in another manner before he came into this world, and that he then changed his place and company and manner of life, *all which seems more agreeable to a human spirit, than to a divine person.*” p. 596.

All but the last part of this consideration, which we have put in *Italics*, is just: we need not, therefore, quote the passages which he adduces; for not a single one speaks of the descent of the human soul of Jesus. It was *the same person* that descended from heaven, that ascended; but he descended with only one nature, and ascended with two. He came and returned, nevertheless as Mediator. All the argument adduced by Dr. Watts, is this assertion, *that it seems more agreeable to a human spirit, than to a divine person, to speak of his changing the place of his residence.* But why should a human spirit have the power of local motion, and a divine person not? The Deity is not so present in every place as to constitute a perfect plenum: not so present in all places, as to prevent his being peculiarly and most gloriously present in the heaven of heavens. Jehovah was, for a time, the inhabitant of the holy of holies in Jerusalem, by a sensible presence; and for a time led Israel through

through the wilderness. He did change his place of abode; he did dwell with all his fulness in the body of Christ. To us, therefore, it seems quite as agreeable to speak of the divine Redeemer's coming from heaven to earth, and of his returning whence he came, as to speak of a human soul's transition from place to place.

Our author next adduces some "*Miscellaneous Arguments to prove the same doctrine.*" It was needful, he says, that the human soul of Christ should have pre-existed to give its previous actual consent to the great and painful undertaking of atonement for our sins. p. 600. That Christ actually consented to the covenant of redemption, we teach, and *the same person* who stipulated, performed, and endured. It is also true, that he suffered through the human soul, which he took into union with the divine nature; and that this human soul suffered through the intervention of the human body, in which it dwelt. Now, if it was requisite that the human soul of Christ should have been present at the formation of the covenant of redemption, it was equally necessary that its body should have been there to stipulate too; for the reason assigned by Dr. W. that the soul was concerned.

Again; we oppose the argument thus: if the human soul pre-existed in a state of separation from the divine nature, and so covenanted, it was but a creature which stipulated to redeem man, and a creature, however exalted, can render no more service to God than is due for itself; so that the human soul must have promised, on this supposition, more than it was able to perform. If the human soul of Christ pre-existed in union with the second person in the Godhead, then that glorious person stipulated, and nothing is gained upon the Doctor's scheme, for the divine person might as well stipulate for the human nature before, as after its existence.

Besides, the human soul of Christ never existed in a state of separation from the divine nature, and of course never rendered any distinct service in the work of redemption: why then should it separately from the divine person of the Son of God, covenant for that which it was never to perform. All the meritorious obedience for the justification of sinners ever rendered, was by one divine

person; while a human body and soul, not a distinct human person, were assumed, and became constituent parts of that divine person, that he might become perfect as a Saviour. By taking to himself a true body and a reasonable soul, he was *made perfect*, and *became the author of eternal salvation, to all them that obey him*.

His second argument is but an amplification of the first; and has been answered; for *the very person* that redeemed man covenanted to do it; and his assuming humanity in no wise affected his personality, so that there was no need of the presence of that constituent part of his Mediatorial being, until the time for obedience and suffering, in the form of a servant, arrived.

His third argument is drawn from several passages of scripture which speak of Christ's coming into the world, and taking on him animal nature, or body, or flesh, without the least mention of taking a soul. The texts relied on are the following: John i. 14. *The word was made flesh*. Rom. i. 3. *He was made of the seed of David, according to the flesh*. Rom. viii. 3. *God sending his Son in the likeness of sinful flesh*. Gal. iv. 3. *God sent forth his Son made of a woman*. Philip. ii. 7, 8. *He was made in the likeness of men, and was found in fashion as a man*. Heb. ii. 14, 17. *As the children are partakers of flesh and blood, he also himself likewise took part of the same, that he might in all things be made like his brethren*. Heb. v. 7. *In the days of his flesh he offered up prayers*. Heb. x. 5. *A body hast thou prepared me*. Since the scriptures on several occasions speak of Christ's soul, and yet say nothing about his taking a soul, when he came into the world, it is reasonable, says our author, to infer, that he had a human soul before his incarnation.

Now we contend, that *flesh* in the scriptures, is so far from meaning merely a human body, exclusively, that it commonly denotes the whole of a human nature, consisting of a body and soul in union. In this sense it is used in Gen. vi. 12, 13. *All flesh had corrupted its way upon the earth. The end of all flesh is come before me*. Surely *flesh* did not mean *body* here, exclusively; for that would restrict moral depravity to matter. Christ says, "except that the Lord had shortened those days,

no flesh should be saved." Mark xiii. 20. Here the word means human souls as well as bodies; and the last clause of the verse implies that "the elect" were included under the term. We read, moreover, that "by the deeds of the law there shall *no flesh* be justified." Rom. iii. 20. The *souls* of men are surely subjects of justification, and not their bodies considered as distinct from them. It is needless to quote more passages to the same effect; for what we have already adduced will show, that it is perfectly consistent with the general language of the bible, to consider the word *flesh* as meaning *human nature*, when Christ is said to have come in the flesh. *The word was made flesh*, and *Christ became man*, are synonymous sentences. He was *made*, or *born*, (as the best critics render it,) *according to the flesh*, i. e. *according to his whole human nature, of the seed of David*. God sent forth his Son, *made*, or rather *born*, of a woman. God sent his Son into the world *in the likeness of sinful flesh*, or, in the form of a sinful, condemned human being. He did actually take *flesh and blood* into union with himself, as truly as God's children have bodies united to their souls. *In the days of his flesh*, while he was a man, as well as God, upon earth, *he offered up prayers*. And a true *body was prepared for him*, no less than a human soul united to that body. Because a body was prepared for him, it cannot be made to appear that nothing else was prepared for him, at the same time, and in conjunction with it.

The fourth argument of Dr. W. is this: *among many of the learned, and some of the vulgar Jews, there was a tradition of the pre-existence of the soul of the Messiah*. So there was a tradition too, among them, and is to this day, that God came down to the garden of Eden and danced a hornpipe with Adam and Eve; and one tradition is as good an *argument* as the other.

His fifth argument is this: Since the body of Christ was produced by a supernatural generation, it is not unreasonable to suppose that the soul of Christ also was derived immediately from God before any creature was made.

In reply, we ask, is every *reasonable supposition* a

truth? And why should the soul have been created before the body?

Such arguments as these, adduced by Dr. W., may satisfy Dr. Allison; but we hope, for the honour of their understanding, that they will not manv of our readers.

We shall consider his "*Confirmation of this Doctrine by Arguments drawn from the happy Consequences, and the various Advantages of it,*" and shall adduce scriptural evidence, that the human soul of Christ did not exist before his body, at some more convenient season.

ARTICLE VIII.—*Official Documents of the Presbytery of Albany, exhibiting the trials of the Rev. John Chester, and Mr. Mark Tucker; together with the whole case of the Rev. Hooper Cumming. Published by order of the Presbytery, &c. Schenectady, 1818. pp. 255. 8vo.*

THE two gentlemen first named in this title page, were honourably acquitted of every crime charged against them; and justified for that course of conduct which was made the ground of prosecution. The last was virtually convicted of every thing alleged against him, by the testimony adduced by the two former in their own defence. Several attempts were made by the Presbytery of Albany to proceed to issue in the case of Mr. Cumming; but the Judicatory was met at every step by the intimation, or affirmation, that there was probable cause for suspecting that he was partially insane. Many letters and records of presbytery, and witnesses, were introduced to prove this fact of a probability. The evidence which comes very near establishing it, is that which proves Mr. Cumming to be supernaturally addicted to lying. It is *natural* for men, uninfluenced by the grace of God, to speak falsely, when they conceive that any advantage is to be gained by it; but it is something *above* natural lying, for a man to lie *d:sinterestedly*.

Another thing, we think, might have been proved; that Mr. Cumming formerly believed, and taught, the tenet lucidly inculcated by Dr. Emmons and the Rev. Holland Weeks, commonly called one peculiarity of

Hopkinsianism, *that every moral action of a renewed man is perfectly holy, or perfectly sinful; and that these perfectly holy or sinful moral actions are perpetually alternating in a Christian's mental exercises.* Such an opinion as this might have accounted for the strange inconsistencies of his conduct; for he seems to have been a child of God, and a thorough child of the devil, very frequently. Whether Mr. Cumming renounced this tenet, when he discarded, publicly, some of his lately cherished Hopkinsian notions, we are unable to say. The Presbytery, however, finally came to the following decision in his case.

“*Resolved*, That the Rev. Hooper Cumming, against whom certain charges have been preferred, but who, as this presbytery have probable grounds to believe, labours under a partial derangement of mind, and has for that reason been adjudged an unfit subject of discipline, be permitted, at his own request, to withdraw from all further connexion with this presbytery, but that it is not in the power of this presbytery to pronounce him in regular standing, or to hold themselves in any wise, responsible for his future acts, either public or private.” p. 239.

On a revision of the proceedings of the Presbytery, the Synod of Albany

“*Resolved*, That the same be approved as correct and in order, except, so far as relates to their allowing the Rev. Hooper Cumming to withdraw from under their care, while charged with immoralities, which permission this Synod deem not presbyterial, the same not coming under the general rules of discipline.

“And, whereas, the Rev. Hooper Cumming, late a member of the presbytery of Albany, has, while charged with immoralities, withdrawn from said presbytery. And whereas, said presbytery have allowed him to do this, on the probable ground of his partial derangement, a plea which had been set up in his behalf by Mr. Aaron Hand, one of his elders;

“Therefore,

“*Resolved*, That this Synod no longer recognize the said Hooper Cumming as a member of this body, or as a minister of the gospel in regular standing.” p. 254, 255.

This decision of the Synod was approved by the last General Assembly. The Synod was unquestionably correct in declaring the act of the Presbytery *not presbyterial*; for a minister of the gospel, who is a member of

presbytery, can leave it only by regular dismissal and recommendation to some other portion of the visible church, or by death, or by excommunication. No member of the church in the world should be permitted to run at large into the congregation of aliens; and a minister should be acknowledged to be a minister, until regularly suspended, deposed, or excommunicated. If any clergyman against whom a course of discipline is commenced may run away from it, and thereby *quash* all proceedings in his case, we may as well as not, relinquish the divine ordinance of government altogether.

But what should the Synod of Albany have done, after deciding that the permission given to Mr. Cumming to withdraw was unconstitutional? An unconstitutional act being, from the very fact of its unconstitutionality, null, Mr. Cumming was still a member of the Presbytery of Albany. Shall the Synod direct the Presbytery to proceed against him until he is acquitted, or condemned, suspended, deposed and excommunicated, for insanity or immorality? Or shall they take the case into their own hands? Some Presbyterians think they should have done the former. The Synod, in our opinion, did neither; for they did not remand him to the Presbytery; they did not suspend him themselves; but imitated the act of the Presbytery which they censured, by allowing him still to run at large; for their declaration that they do not *recognize* him as a member of their body, nor as a minister of the gospel, is not a sentence of deposition, suspension, or excommunication.

Some think that Synods have all presbyterial powers. If they have, the Synod of Albany might have deposed Mr. Cumming themselves, had they tried him, or had a presbytery under their care done it, and sent up their records of the process.

Long continued insanity, especially when it leads to immoral conduct, is sufficient cause for divesting any one of ministerial functions. Neither a madman nor a knave should be a preacher of the gospel.

It is not our design in this article to trace the history of the unhappy Mr. Cumming, or of any one else; but to lay down the first principles of ecclesiastical process,

which we think ought to guide every Judicatory of the Presbyterian church. In general, we agree with the Presbytery of Albany, in the doctrines which they have embodied in practice, and think the volume of *reported cases* before us, well worthy of being consulted; but in a few points we differ. We give then in any case of *Fama Clamosa*, the following directions.

Rule I. When any member of a Judicatory intends to lodge information against any one, he should request the judicatory to be alone. This is designed to prevent the spreading of scandal, if a trial should not be deemed requisite; but this course was not pursued in the Presbytery of Albany. In open presbytery, a member informed the court, that common fame charged another member of that judicatory with unchristian walk, without naming him. A committee was then appointed to inquire who the member was, and what the nature of the charges. The committee also was instructed to specify the charges and name the witnesses, if they should judge presbyterial interference necessary.

Rule II. The Presbytery being in secret session, the member who thinks it his duty to give information, should say 'Common Fame charges W— C—, (giving the name of the accused,) with having violated at [such a time and place,] the — commandment, by saying or doing [something which should be specified.]'

Rule III. The Presbytery should then decide whether the charge is relevant; that is, they should determine whether the words alleged to be uttered, or the action performed, would, if proved, subject the accused to censure for a violation of the specified commandment.

Rule IV. If the Presbytery judges the charge to be NOT RELEVANT they should dismiss the subject: if RELEVANT they should require the informer to prove the existence of Common Fame on the subject of the charge. It would be best for him to do this, by any two members of the judicatory, who might be qualified, give evidence, and resume their seats as judges. He should be compelled to prove, that in some place, named by him, it is currently reported, that the accused uttered the words, or performed the action laid to his charge; and in

case of failing to do this, should himself be censured, for promulgating an evil report, detrimental to the cause of religion. If this course is not pursued, a member of a Judicatory might at any meeting create a *fama clamorosa*, by telling the court that such a *common fame* existed. This course was not pursued by the Presbytery of Albany; but after the committee had reported three charges on the ground of *common fame*, against Mr. C. he disputed the fact, when "A motion was made and carried to institute an enquiry of all the ministers and elders present, as to the extent of public fame." p. 8.

Rule V. After the Informer has adduced his testimony; the presbytery should decide, 1st, whether the existence of the common fame has been proved; and 2dly, whether it is of such a nature, and so extensive, as to render a trial requisite for the honour of religion, and the welfare of the accused.

Rule VI. The Fame having been proved, the informer is to be considered as having done his duty, and may resume his seat as a judge in the cause; because his knowledge of the common fame, and his formal communication of information to the court, no more disqualify him from judging, than the previous knowledge of the other members of the judicatory disqualifies them.

By inquiring into the nature of the Common Fame, the Presbytery will be likely to discover its origin, and ascertain the persons who should be cited as witnesses to prove the fact alleged.

Rule VII. Having judged a trial requisite, a Prosecutor should be appointed, who should be considered as acting in the name, and on behalf, of the Great Head of the Church. He should be a member of the Judicatory; and if one is not sufficient, a committee of prosecution may be named.

Rule VIII. The prosecutor should either adopt the original charge of the informer, or vary it, according to the testimony heard, concerning the fact and the nature of the Common Fame; and should name the witnesses to substantiate the same.

This being done the Presbytery should be again opened for spectators, and

Rule IX. The appointed prosecutor should then publicly read the libel formed against the accused person; and the Moderator should ask the prosecutor and the accused if they are ready to proceed to trial. If the witnesses are not present, or if the parties do not agree to proceed, the accused person must be served with a copy of the libel, and the witnesses cited to attend; according to the provisions of our Constitution.

Rule X. The time of trial being come, the Moderator of the Presbytery, as Chief Justice, should read the charge aloud, in open court, and ask of the accused what he has to plead. It is desirable that every person on trial should reduce his plea to writing, that it may be entered on the records of the Judicatory.

Rule XI. After the Plea of the accused has been offered, if he pleads not guilty as charged in the libel, the Prosecutor should adduce his witnesses, in the manner prescribed in our Forms of Process; and the defendant, personally, or by counsel, should be permitted to interrogate each of them. Any member of the Judicatory, through the presiding officer, may do the same.

Rule XII. After all the witnesses on the part of the prosecution have been heard, those cited on the part of the defendant should be first examined by himself, and then interrogated by the Prosecutor and Court.

The testimony having been heard, recorded, and subscribed, or approved, by each witness, separately, it is a matter of common law, founded on equity, that the prosecutor should be heard in argument on the case, and the defendant, in reply. The defendant should, if he wishes it, invariably be the last person to speak, before the parties so far withdraw as to have no further privilege of speaking.

Rule XIII. No prosecutor should sit in judgment, because the performance of the part assigned him may have excited some prejudice in his mind.

Rule XIV. Either the Prosecutor or the Defendant may challenge any witness; and show his reasons for doing so; and if the Judicatory deem them sufficient, the witness must be set aside.

After hearing the parties until they are satisfied, it is

proper for the Judicatory to resolve, that it will now proceed to ascertain what is the judgment of the court. This being done,

Rule XV. The Moderator should ask each member of the judicatory, in the order of the Roll, "is the defendant guilty as charged in the libel?" Each member should be permitted to explain his views of the whole case, but should conclude with "guilty," or "not guilty." If the court are equally divided, or if the vote of the Moderator will make a tie, then, and only in such a case, the presiding Judge should give his voice for acquittal or condemnation.

Rule XVI. When the majority of a judicatory have convicted a person, said judicatory should then resolve what kind and degree of censure shall be inflicted.

Rule XVII. From any resolution, or decision affecting him, the defendant may appeal to a higher Judicatory; and the court appealed from ought to make a record of the appeal in every instance. This, however, should not prevent the judicatory from proceeding to final decision in the case; because they are not to judge themselves incompetent, at the pleasure of an appellant.

It has long been a matter of dispute in the Presbyterian church, whether an appeal may come regularly from an inferior court to the General Assembly, without first having been tried by the Synod to which that inferior court belongs. It was decided by the General Assembly of May 1818, that it might; for the Synod of Virginia censured the Presbytery of Lexington for allowing of such an appeal, and the Assembly by reversing the judgment of the Synod in this case, sustained the Presbytery. We shall venture to lay down as

Rule XVIII. That an appeal may be made from a Session to its Presbytery, from a Presbytery to its Synod, and from a Presbytery directly to the General Assembly, when no regular meeting of Synod intervenes between the time of appealing, and the next General Assembly.

If a Synod should be objected to, as a tribunal disqualified to judge in the case, by reason of any interest in the cause depending, and the objection should not be

overruled, it would render an appeal to the Assembly justifiable, even if a regular meeting of Synod should intervene.

Rule XIX. When a Judicatory proceeds to try the merits of an appeal to them, all the records of the inferior court, or courts, in the case, should be read in their order: then the appellant should be heard; next the court appealed from, by commissioners should reply; the appellant should have opportunity of closing the debate; and finally, the Moderator should ask every member sitting in judgment, in the order of the Roll, on each decision appealed from, "do you sustain the appeal or not?" It being thus decided, article by article, whether each decision appealed from be correct or not, it will then be proper for the court to decide by a resolution, either that they confirm or reverse the final judgment of the Judicatory appealed from. If the appeal from the final decision of the Judicatory be *sustained*, a reversal of that decision will of course follow; if the appeal be *not sustained*, it will be a matter of propriety solemnly to confirm the sentence.

Rule XX. Should an appellant prove to a higher Judicatory that he offered any testimony which was rejected by the lower court, and should said higher Judicatory judge that said testimony ought to have been received, they may order a new trial, or hear the testimony themselves, and act on the same.

Of the book before us we shall remark in addition to what we have said, that it presents President Nott, as acting with great dignity and decision, in the office of Moderator; Mr. Chester as eloquent and benevolent in defending himself; Mr. Cumming as being quite as ingenious, cool, calculating, and argumentative as any man who charitably thought him insane; and the Rev. Simon Hosack, D. D. as the most thorough disciplinarian in the Presbytery of Albany.

In the commencement of the trial of Mr. Chester, Dr. Nott delivered a discriminating address on the doctrine of slander, and before Mr. Tucker was required to plead, this same Chief Justice in the Presbytery, after the manner of civil courts, *charged*, not the jury, but his co-presbyters, or associate judges, on the subject of

plagiarism. His remarks on this subject might have been dispensed with at the time, we presume; but since they are worthy of general attention, we shall conclude by extracting the greater part of them.

“To say nothing of the danger to which the doctrines of our church would be exposed, were her ministers allowed, instead of studying the word of God for themselves, to beg or borrow, or take their discourses ready made from the booksellers’ shelves, such a license would tend to discountenance industry, to paralyze exertion, and reduce, in the public estimation, so far as sermonizing was concerned, the ignorant and the learned, the diligent and the slothful, the foolish and the wise, to the same unenvied level. Then, grace apart, all the requisites for the due performance of the public duties of the ministerial office, would be memory and speech, together with sufficient education to read and write. Because, by supposition, all that would be required of the licensed performer, would be, to assume the manner and repeat the language of other men. Though there were no guilt, there would be much degradation in such a state of things.

“But this is not the light in which we are called to view this question. We have no such office as *readers* or *recitors*, nor any such legalized exercise in our churches, as recitations. We license and we ordain ministers, not to repeat the discourses of others, but to prepare and deliver discourses of their own. Hence our examinations to ascertain whether they are qualified for the performance of this high office; and hence our solemn charge to them to be diligent in study, as well as fervent in spirit. So intelligible and so well defined is the obligation imposed on the presbyterian minister to preach his own compositions, that whenever he preaches the compositions of others, he can only absolve himself from the imputation of deception by an avowal at the time, of the fact. For from the tenure of his office, his auditors have a right to presume, unless he informs them to the contrary, that the discourses he delivers to them from the pulpit, are substantially his own productions, and not the productions of another. I say substantially: because by common consent, (and this constitutes the law on this article, without the transgression of which there is no deception,) it is allowed, not indeed, in printed, but in spoken discourses, to appropriate an incidental thought, or transfer some peculiar expressions, without interrupting the unity of the argument, by indicating the source from which it was drawn. It is allowed to take at pleasure, even larger portions, without express quotation, from authors known to be in general use. It were quite superfluous to refer to Matthew or

Isaiah, or to any other writer, either sacred or profane, so universally familiar as to be recognized without such reference; and even where the writers are not familiar, if there be any thing in the matter or in the form of what is taken therefrom, that indicates its transfer, (as is often the case with history and poetry) it were unnecessary to indicate it. Nor is it ordinarily expected in the discussion of hackneyed subjects, that the materials are original. But even on these subjects, and from whencesoever the materials are drawn, it is expected that the fabric into which they are wrought is, and of right it ought to be, unless the contrary is announced, the speaker's own.

"Such is the implied obligation under which every minister in our connection preaches. Express and voluntary obligations may indeed be superadded; when the crime of plagiarism assumes a bolder type and the slander of having falsely imputed it a deeper malignity. Indeed the sanctions of official duty apart, it is understood that what a man publishes under his own name, or delivers in his own place (unless it be in the theatre, the recitation room, or in some other situation where the act explains itself) is, and therefore of right ought to be his own.

"Hence the disgrace every where attached to plagiarism. It sinks the character of an under graduate, and even of a school boy, to attempt to pass off as his own the productions of his play-fellow. The reason is obvious. It is the duty of every accountable being, to be candid and honest; and an attempt to deceive, under whatever disguise it is made, always crosses our moral feelings.

"But especially does this cross our moral feelings, when we meet with it in the teachers of religion, and during the service they perform at the altar of God. Here, if any where, we expect simplicity and sincerity; actions as well as language that lie not.

"Almost every other virtue bends to circumstances; but truth, like justice, is unalterable and eternal; nor can there be a continued departure from either without weakening the moral principle, and giving a hue to the general character; thus he who loses his regard for truth in one situation will not long feel its binding obligations in another; and he who deceives on the sabbath day, will soon find himself betrayed into deception on other days. Indeed, so many disguises and equivocations are requisite, to give effect to any one act of deception, that a man who ventures on such a course, places his character for veracity in jeopardy; and the full effect on the community of upholding and sustaining in office false and faithless teachers, even of religion itself, is not easily to be anticipated." p. 132—135.

ARTICLE IX.—*Memoirs of the Life of Mrs. Abigail Waters; who died in Boston, Nov. 22d, 1816, in the 96th year of her age. To which is prefixed the Sermon preached on occasion of her death, by Joshua Huntington, Pastor of the Old South Church. Second Edition. Boston, 1817. pp. 144. 18mo.*

THE Reverend author of this little book laments, as did the subject of these memoirs, the great decay of vital piety in the town of Boston; and truly it is with propriety, if it was requisite for him to apologize repeatedly for describing the usual operations of the Spirit; or to vindicate them, as he has ably done, at every step, from the charge of superstition, fanaticism, or nervous disorder; and that too, in a work principally designed for the consolation of God's people. Better days than the present, days of the right hand of the Most High, we hope, however, are coming; and we feel our expectations not a little encouraged by the fact, that our brother Huntington's truly evangelical work has met with sufficient encouragement to warrant the publication of a *second edition*.

One means of reviving a work of grace in Boston will probably be, the circulation of the right kind of books; and another, the most important, the preaching of the right kind of sermons. For many years past, the people of the metropolis of New England have patronized elegant editions of Paley, Calmet, Mosheim, Newcomb, and similar authors, and have even manifested some little regard to the delicate, refined, almost sublimated religion of Miss Hannah More, and the Christian Observer; but for the writings of their fathers, the puritans; or for the orthodox publications of New York and Philadelphia, very few of them have any taste.

If these "Memoirs" are popular in Boston, it is a good sign; and we shall soon expect to hear, that a bookseller near Old South has ventured to republish John Bunyan's *Pilgrim*, and "Come and Welcome to Jesus Christ;" *Rawlin on Justification*, *Doddridge's Rise and Progress of Religion*, *Boston's Fourfold State*; the different sermons and letters of Richard, Increase, and Cot.

ton Mather; Henry's Commentary on the Bible, together with the whole works of John Owen and John Newton. How the times will be changed, when these performances issue from the press in Boston!—unless it be, that the sheets may be sent to Philadelphia on speculation!

In the *Sermon* prefixed to the *Memoirs*, Mr. H. designs to show, from Rev. xiv. 13. *first, Who may be said to die in the Lord*; and, *secondly, Wherein consists the blessedness thus solemnly pronounced upon them*. The first head of discourse he treats *negatively* and *positively*. The *negative* portion is the best part of the discourse. When he endeavours to show what it is *to be in the Lord*, which was requisite, before he could tell his auditors what it was *to die in the Lord*, he is very defective. He observes,

“From these passages, among many others, it appears, that to be *in Christ*, or *in the Lord*, is to be the *subject of a thorough and radical change*; a change so great and universal, as to be fitly denominated a *new creation*—is to exercise a *faith* which leads to, or consists in, an *utter renunciation of all self dependence*, and a *humble joyful reliance upon the merits of Christ for salvation*—is to *yield a sincere, habitual, persevering obedience to all the requirements of the Gospel*—is, in a word, to be a *vital and practical Christian*.” p. 20.

All this is true; for every regenerated person is in Christ: but is a believer in Christ only, or principally, by regeneration and sanctification? He should have remembered, that all who die in the Lord, were in him previously, as a Covenant Head, as a satisfying Surety; so as to be in him also, by justification. *The first doctrine*, which men departing from the truth overlook, or omit to preach, is that of justification through the vicarious obedience and sufferings of *the Lord our righteousness*; and *the last* which men relinquish, before they cease to have any claims upon the character of gospel ministers, is that of sanctification through divine influences.

Mr. H. treats very well upon *sanctification*; and we know, from what he has published, that he deems *justification* through the death of Christ essential to eternal life; but we wish him to have clearer views of the na-

ture, and importance of that "act of God, by which he freely pardoneth all our sins, and accepteth of us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone." Jehovah decrees our sanctification, because, in the order of nature, he previously decreed our justification; and when the Holy Spirit, in covenant subserviency to the Father and Son in the great work of salvation, commences the *work of sanctification* by the *act of regeneration*, it is that the subject of the work may be justified; and God glorified in this manifestation of his righteousness.

Let Mr. H. preach the doctrines of atonement and justification as the Mathers and the Rev. Gilbert Tennent did; and if he has one such praying person in his congregation as old Madam Waters was, he will very soon perceive a shaking among the dry bones of Old South.

The solemn truth, as it seems to many in this part of the Church, is, that several teachers in Massachusetts, who still adhere to the essential deity of the Son of God, know not what to do with Christ in their preaching. They have knowledge enough of Jesus to be saved by him themselves; but hardly enough to offer him to others.

The blessedness of those who die in the Lord is treated of in four brief pages, in which the author forms several pretty contrasts between the condition of saints *while here* and *when there*; but every thing cannot be said in one discourse; we pass therefore to the Memoirs. They are well written, well selected, and calculated to do good. Since the work is small, and the nature of their subjects would admit of the translation of the notes, we recommend to Mr. H. to insert the greater part of them in the text of the next edition, should a third be demanded:—which we think not improbable; especially if one of the benevolent Deacons of Old South, Lieutenant Gov. Philips, should find it in his heart charitably to bestow a thousand copies on the poor.

Mrs. Abigail Waters was the daughter of Thomas and Sarah Dawes; was born in Boston, Jan. 13th, 1721; was baptized by Dr. Sewall; was "early taught to *pray for*

herself," besides repeating a form; and from childhood, experienced at different times pungent convictions.

"When about seven years old, her attention was much awakened, by a sermon of Dr. Cotton Mather. He preached by exchange, in the Old South Church, from Jeremiah xxiii. 29. 'Is not my word like a hammer that breaketh the rock in pieces?' In the course of the sermon, the Doctor, after a solemn pause, which produced a breathless silence through the whole assembly, inquired in a voice louder than his usual tone—'Is there any one present who has a heart like a rock?' Then, after pausing again, as if waiting an answer, he added, 'if there is, God has a mighty hammer to break it in pieces.' Her mind, which had before been 'wandering with the eyes of the fool to the ends of the earth,' was now fixed upon the venerable preacher; and remained so, through the rest of the service. She left the sanctuary, and retired to her chamber, with emotions till then unknown. Their continuance however, was short. Her heart, though smitten, was not *broken in pieces*. It was 'a heart of stone'—a *rock*, still. The fears which had been excited within her, gradually died away; and in a few weeks, her accustomed gaiety was resumed. Not however, without occasional interruptions, for several months after, especially in *violent storms*; when the question which first aroused, would recur to her mind, and conspire with the war of the elements, to bring her on her knees before God. From this period, to her sixteenth year, she was the subject of frequent convictions of sin; which finally issued, in what was *then* supposed, by herself, and her Christian friends, a saving conversion to God. Shortly after she made a public profession of her faith, and united herself with the South church, Feb. 8th, 1736. But, 'all are not Israel, who are of Israel.' The world was still her idol; the love of self her ruling passion, and she soon relapsed into a state of great stupidity and sloth, doing no more in fulfilment, than was absolutely necessary to silence the reproaches of conscience, and preserve 'a fair show in the flesh.'" p. 31—33.

In 1740 the Rev. George Whitfield first visited Boston, and his preaching convinced her that she was not a Christian. She determined in her own strength to be one; and for a time became "a perfect Pharisee."

"While she was in this state of self-confidence and delusion, the Rev. Gilbert Tennent arrived in town. Curiosity induced her, as it did many others, to go and hear him preach: little thinking, that a sovereign God had selected him, as the chosen vessel, to bear his treasure to her heart. But so it was.

The words of the texts were these, 'For I through the law, am dead to the law, that I might live unto God.' His discourse was 'quick and powerful:' it stripped her of all her imaginary righteousness; and laid her a guilty, condemned, helpless sinner in the dust before God. While walking from church, a few yards behind her sisters, who had accompanied her thither, in deep meditation upon what she had heard, and in dreadful apprehension of the ruin which awaited her, as yet 'under the law;' on a sudden it seemed as if hell gaped beneath her feet; and she fell like Paul on the plains of Damascus, with her face to the earth, unable to speak or to move. Her sisters immediately came to her, raised her up, and supported her home. She remained for several weeks in the utmost distress of mind. 'The terrors of the Lord' were set in array against her; and she was almost ready, at times, to despair of that mercy which she had so long slighted and despised. One day, after reading the Bible for some time, and attempting repeatedly to pray over it, she shut it up in despair, resolving never to try again—thinking that the more unsuccessful efforts she made, the more sinful she became; and the more wrath, of course, she was treasuring up. This resolution, however, soon failed her, and she determined to make one more trial before she gave up all for lost. With a trembling hand, and an agonized heart, she again took up her Bible, and opened it. Casting her eye, dim and swollen with weeping, upon the sacred page, she read, 'Be not weary in well doing, for in due season ye shall reap if ye faint not.' The hand-writing on the wall of the palace at Babylon was not more appalling to the impious monarch, than this passage of scripture, thus brought to view, was cheering to her oppressed and desponding heart. She regarded it as a message from the invisible world, encouraged by which, she resolved never to desist pleading for mercy, until she had obtained it. This resolution she was enabled to keep; availing herself at the same time of every opportunity to attend upon the ministrations of Mr. Tennent, whose labors were hardly intermitted during his residence in town. She obtained however, as yet, no evidence of her acceptance. The more she prayed and strove, the more she was convinced of the dreadful depravity of her heart; and of the indispensable necessity of Divine grace *to work within her both to will and to do*. In this state of mind, she heard Mr. Tennent upon the entrance of Christ into Jerusalem. In what manner he treated the subject, I do not recollect to have been told: but the effect was such, as to drive her almost to distraction. She called on Mr. T. immediately after—gave him a full account of herself—and of the strong temptation which she felt to abstain from all farther efforts for the attainment of salvation. He told her that that

temptation was from the adversary of souls; and begged her as she valued her eternal welfare, to resist it—assured her that her case was more hopeful than it had ever been before, because she now saw that she was absolutely helpless in herself; and was therefore prepared to receive as a gift, what could never be claimed as a debt. ‘My dear child,’ said he, ‘you must not be discouraged; remember the darkest hour of night immediately precedes the break of day.’—He then commended her to Him, who is equally the author of spiritual and of natural light; devoutly praying that ‘the day’ might soon ‘dawn, and the day star arise in her heart.’ How long her distress of mind continued, I am unable to say. But at length, He, who in his sovereign grace, had planted the arrows of conviction in her heart, was pleased to extract them; and apply to the bleeding wound, the balm of consolation and hope.

‘With gentle force, soliciting the darts,
He drew them forth, and heal’d, and bade [her] live.” p. 35—41.

From this time to the end of her life, she manifested a consistent Christian deportment, and was distinguished by an uncommon measure of the spirit of supplication. She was the principal instrument in establishing a praying society, which still exists. She associated with her a few of her pious young female friends, who adopted “a form of covenant, a confession of faith, and rules of discipline,” which the Rev. Mr. Prince drafted for them; and the providence of God prepared for them a chamber for worship, at the house of a pious lady, “whose husband though kind and affectionate, was not a man of religion.” He consented, however, to gratify his partner. Mr. H. observes,

“Happy would it be, were all husbands, who are strangers to religion themselves, equally accommodating to the feelings, and wishes of their ‘believing wives.’ But alas! how many excellent women are so ‘unequally yoked,’ as to be deprived in a great measure of the privileges which are indispensable both to their comfort and improvement. It is strange, indeed, that a man of integrity and honour, (religious principles aside,) can so abuse the confidence reposed in him, and disregard the vows made by him, *before the altar*, as to oppose the best interests, and mar the sweetest enjoyments of a faithful and affectionate wife.” p. 47.

“The society met eighteen years at the house of this pious lady. At the expiration of that time, her husband became dissatisfied, and another place was procured. It was not long,

however, before he regretted the removal—confessed that nothing in his worldly affairs had succeeded to his wishes since; and begged that his house might again become an house of prayer.* Rejoiced at the change in his mind, the society immediately returned to the place where they at first convened; and which, so many seasons—delightful and refreshing seasons of communion with God, and one another, had endeared. There they continued to meet, until the British took possession of Boston, in 1775, when they were dispersed. After the evacuation of the town, they again assembled as before, though in a different place; and have continued to do so, to the present day: the vacancies occasioned by death, and otherwise, being supplied, and more than supplied, by the addition of new members.†

“It may perhaps be thought, that some part of the foregoing account savours of superstition. The writer only records facts, which the venerable object of these Memoirs has often repeated to him, in the course of his acquaintance with her, and which, in this connexion, he presumes will be gratifying to her friends.” p. 48, 49.

“* Little do the world think, how much they are indebted even for their *temporal prosperity*, to the prayers of the people of God. Were they better acquainted with the Scriptures, or did they credit their testimony more, they would see it to be no less their *interest*, than their duty, to increase the number of believing suppliants. Had there been ten righteous persons in Sodom, who with Abraham could have plead in behalf of that guilty city, it would have been spared. ‘Though Moses and Samuel stood before me,’ said God to Jeremiah, when interceding for Israel, ‘my mind could not be towards this people:’ clearly implying, that the supplications of those eminent saints had often been prevalent with him before. ‘Let me alone,’ said Jehovah in another case, ‘that I may destroy them;’ as if He could not execute his purposes, even upon the *incorrigibly wicked*, until his people had ceased to pray for them! Has the Most High such respect to the prayers of his people, in his dealings towards cities and nations; and can it be supposed that families, and individuals, as such, are not equally benefited by them?”

“† Should it be thought that the foregoing account is objectionable, as making the society referred to, a subject of public notoriety; the writer observes, that he has been induced to give it, from a persuasion that it may, and in the hope that it will, lead other pious females to ‘go and do likewise.’ The spirit of Christianity, indeed, forbids every thing like ostentation and show in matters of religion; but is it not equally opposed to that shrinking timidity, or that pusillanimous fear of man, which would lead its professors to *hide their light under a bushel*? The time it is hoped, is approaching, when *social prayer* will be so common, that there will be no need of concealment, to screen it from the ridicule of an unbelieving world.”

The subject of these Memoirs, during her long life, experienced many and severe trials, which she bore with uncommon fortitude and resignation, which evidently proceeded from peculiar manifestations of divine love. The heaviest affliction she was called to endure, resulted from the sudden death of an affectionate, beloved, and pious husband.

"Mr. Waters came home from his shop at one o'clock, in perfect health, and dined with as good an appetite as usual. Soon after dinner, he complained of an unusual sensation in his head, went immediately up stairs to lie down, and never spoke again. Mrs. Waters sat by his bed till six, and then, with her own hand, closed his eyes in death! 'Strange and almost incredible,' said she to me, 'as it may appear, and wonderful as it was to myself, I never performed an act with greater composure or satisfaction in my life. Though he was the kindest and most affectionate of husbands, his departure did not draw from me a tear, or a sigh. I was swallowed up in God. Every thing compared with his glory, seemed nothing. I could have parted with every friend on earth; and if I had had a thousand lives, could have given them all away.' Let it not be thought that this state of mind, was the result of stoical apathy, or indifference to her husband. Few persons possess sensibilities stronger and more ardent than Mrs. Waters—few perhaps, are able more feelingly to appreciate the enjoyments of domestic life—enjoyments connected with, and resulting from, an union formed in the vigor of youth, and strengthened by the obligations of mutual kind offices. Nor did the ties of affection alone, tend to make this stroke severe. Her situation in the world was such, as to render the life of her companion very necessary to her temporal interests. But neither the ardor of conjugal love, nor the formidable aspect of lonely and helpless widowhood, could materially affect that 'strong consolation,' which was inspired in her soul by the Holy Ghost. That a person can realize a loss to be irreparable, and yet submit to it, not only without complaining, but with triumph, must indeed appear inexplicable to those who are unacquainted with the nature of true religion. But to the Christian, there is no mystery in this. He knows there is nothing impossible with God, or impracticable to faith; and under the various calamities of life, is enabled to exclaim,

'I hear a voice you cannot hear;
I see a hand you cannot see.'—p. 65—67.

"The hardships of penury," not long after, were

"added to the distresses of widowhood;" and still she was submissive.

Next to prayerfulness, she was most remarkable for her kind attentions to the sick and distressed, either in body or in mind. Her constitution was firm, her health good, and her spirit undaunted by any dangers. She was a *peace-maker*, and a *reprover* of the disorderly in the church. Indeed she was a very remarkable woman; her conversation was in heaven; and her death has rarely been exceeded in circumstances of triumph. We can extract only a small portion of her animating expressions on the bed of sickness and of death.

"*June 11th.* 'My course is almost finished. Blessed be God, I have been enabled hitherto to keep the faith. If I can but hold out a little longer, I shall obtain the crown. O, glorious consummation!' After a few moments pause, 'what a monument of mercy do you behold in me—a brand plucked out of the fire. O! I can testify that it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Yes, the chief of sinners. Such was I. But I trust I may add, 'I am washed, I am justified, I am sanctified.' After prayer, I asked her if she heard me? 'Not at all,' was her reply; 'but I have an advocate with the Father who knows my infirmities. He has heard the whole; and and will present the whole before the mercy-seat, with the odour of his incense. Through him, it will be answered, so far as will be for God's glory: and that is enough to satisfy me. 'Glory, glory be to God in the highest!' 'Let the whole earth be filled with his glory! Amen, and amen.'" p. 109, 110.

"*September 11th.* She was able to converse but little. That little however was much, in respect to its nature, and the interest which it excited in all who heard her. Christ was her subject. She seemed to be at a loss for language to express her views of his character; her affiance in his merits; her anticipations of his presence. During the interview she repeated the 140th hymn, 2d book of Watts, beginning with

'Give me the wings of faith to rise.'

When she came to the last line of the second verse,

'Once they were mourning here below,
And wet their couch with tears:
They wrestled hard, as we do now,
With sins, and doubts, and fears.'

She hesitated a moment, and then said, 'I cannot say, applying the subject to myself, as *I* do now, with *doubts* and *fears*.'

for blessed be God, I have no doubts with regard to my interest in Christ. I know that he is precious to my soul. With Simon, I can appeal to him and say, 'Lord thou knowest all things, thou knowest that I love thee.' Nor have I any fears of death. I long to be gone. Come Lord Jesus, my dear, dear Saviour, come quickly." p. 112.

"*October 12th.* In answer to the inquiry, 'How do you feel?' she said, 'I feel resigned to the will of God—I feel that I am God's creature, and God's property—that he has a right to do with me, as seemeth good in his sight.' In answer to the question, 'Have you any doubt, as to what he will do with you hereafter?' she replied, 'None. I know not indeed what I shall be: but this I know, that when he shall appear, I shall be like him, for I shall see him as he is.'

'A hope so much divine,
May trials well endure;
May purge the soul from sense and sin,
As Christ the Lord is pure.'

"One who watched with Mrs. Waters about this time, having been requested to furnish me with some account of the state of her mind during the night, kindly communicated the following.

"I have been endeavouring to recollect the conversation of our venerable friend; and to the best of my remembrance, it was to the following effect. She was asleep when I first entered her chamber: but shortly after, awaking, asked, who was to be her watcher. When I told her, she prayed very earnestly for me, that he who never slumbers nor sleeps would watch over, and with me;—and that I might have much communion with her adorable Saviour during the night watches. She then committed herself into his hands, and immediately fell asleep. After a while, hearing her whisper, I went to the bed, and found her as I supposed, in prayer: her lips moved, but no sound issued from them for some time. At length she spoke audibly thus—'who is this that cometh from Edom, with dyed garments from Bozrah—this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Yes,' said she, '*mighty to save.* His name is a strong tower, into which the righteous flee, and are safe. O, trust him in time: trust him for eternity. And if the world say unto you, What is your beloved, more than another beloved, that you thus charge us? if he is really yours, you will be able in triumph to say, My Beloved is the chiefest among ten thousand, the one altogether lovely. As the apple tree among the trees of the wood, so is my Beloved among the sons. I sit down under his shadow with great de-

light, and his fruit is sweet to my taste. O, that such a vile worm of the dust should be so dealt with!" Then, after some very humbling expressions of her own unworthiness, she turned to me, and said—"I can never pay you for watching with me; but you must do it as one of the ransomed of the Lord, and Christ will recompense you. He is a faithful master. He has always paid me my wages before they were earned." She then fell asleep, and continued so until near morning. Hearing her again speak, I listened; but could catch only broken sentences, which led me to believe her in prayer. After some time she exclaimed,

'Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.'

During the following verse, she raised her hands and spoke with a fervor I shall long remember.

'I ask them whence their victory came?
They with united breath,
Ascribe their conquest to the Lamb;
Their triumph to his death.'

'Yes,' added she, 'to his death. He tasted death for every man. His love was stronger than death.' In the morning when I left her, she was in extreme pain in her head; I asked if it was very severe? 'Yes,' said she, 'but I shall soon cease to suffer, and enter on that glorious inheritance purchased for me by the blood of the great Sacrifice.' My sister," adds this correspondent, "watched with Mrs. Waters while I was at ——. And in a letter received from her the next day, she writes—"I watched last night with Mrs. Waters: but she was so very deaf, I could not converse with her at all. She made a sweet prayer about midnight for me; requesting among other things, that I might have refreshing communion with her covenant God, and that my soul might repose on the bosom of her adorable Redeemer. About three in the morning, she appeared wholly absorbed in divine things; and occasionally spoke of the glories of the upper world. 'Glorious things are spoken of thee, O Zion, thou city of my God! Yes, I see the holy angels crowned with glory and immortal beauty, prostrating themselves at thy feet, thou blessed Immanuel—my lovely Saviour. Yes, thou art mine, and I am thine. I see a guard of angels with my dear Redeemer at their head, to protect and guide me to my heavenly Father's house. Why do they tarry?—why so long in coming? Come quickly.' She only spoke at intervals. If I had had pen or pencil with me, I could have preserved a treasure.'"

"Another who watched with Mrs. W. has preserved, and obliged me with the following valuable fragments. 'I rejoice to be in the hands of God, as the clay is in the hands of the potter.'—'He is my rock; my refuge; my high tower; my shield of defence.'—'I need purifying; I need a great deal of purifying, before I shall be fit for the heavenly kingdom.'—'I would be in subjection to the Father of spirits: and if he sees chastening necessary, say, not my will, but thine be done.' 'Some stones are much rougher than others, and need a great deal more beating.'—'O what is all this world to an union with Christ—the glorious head of the church!'

'His blood did once for sin atone;
And now it pleads before the throne.'

O, what a happiness, to have an interest in him!

'Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.'" p. 112—117.

"The last words she uttered were—'Open to me the gates, that I may enter in!' And hardly had the sound of them died upon the ear of her surrounding friends, when the heavens had received her out of their sight." p. 123.

Can any one think that Jesus Christ was to this woman nothing more than an example of perfect goodness, and a martyr to the truth? Was he any thing less than righteousness, strength, and salvation? Oh! that the children of men might know him in truth, for, *they that know thy name, will put their trust in thee.*

ARTICLE X.—1. *The History, Doctrine and Discipline of the Evangelical Lutheran Church.* By George Lochman, A. M. Pastor of the Lutheran Congregation at Harrisburgh. Harrisburgh, 1818. pp. 164. 12mo.

2. "The Blessed Reformation." *A Sermon preached in St. Paul's Church, in the city of New York, on the 31st of Oct. 1817, on occasion of the solemnization of the Third Centennial Jubilee, in commemoration of the Reformation commenced by Dr. Martin Luther, on the 31st of Oct. 1517.* By the Rev. Frederick Christian Schaeffer, Pastor of the Evangelical Church, in the city of New York. New York, 1817. pp. 56. 8vo.

3. "The Blessed Reformation." *Martin Luther, portrayed by*

himself, contrasted with Martin Luther, portrayed by the Rev. Messrs. Shoeffers, &c., in their sermons preached on the 31st of Oct. 1817, on occasion of the Third Centurial Jubilee of the Reformation. By the Rev. John W. Beschter. Philadelphia, 1818. pp. 94. 8vo.

4. *The Reasons of the Protestant Religion: a Discourse delivered at a monthly Association of Protestant Dissenting Ministers and Congregations, held at the Meeting House in Islington, May 4, 1815. By John Pye Smith; D. D. London, 1815. pp. 60. 8vo.*

If Mr. Lochman's representations of the doctrine of the Lutheran denomination of Christians are correct, there exists in that portion of the Protestant church in the world less ground for exultation at the blessed reformation commenced by Luther, than in any other; for they have experienced less of it. He has given us, in his work, the title of which stands at the head of this article, *first*, an *Introduction* of a dozen pages, which is designed to be a sketch of the Christian Church from Christ to Luther. In this is nothing remarkable but an assertion, that "in these first centuries," meaning the three from Christ to Constantine, "the Christian doctrine remained pure and unadulterated." p. 10. Of course, Paul, John and the other apostles wrote and preached much against tenets, which they thought adulterations of Christian doctrine, like lunatics, fighting a phantom. Has Mr. Lochman forgotten, or did he never know, that the Simonians and Gnostics arose about the year of our Lord 40; the Menandrians and Ebionites in 80; the Cerinthians in 90; the Saturnilians and Basilidians in 134; the Valentinians, Carpocratians, and Cerdonites, in 140; the Marcionites in 160; the Montanists in 180; the Novatians in 252; the Sabellians in 260; and the Manichæans in 280? Mr. Lochman mentions the date of 324, the time in which Constantine declared Christianity to be the established religion of the empire, as the epoch to which undefiled religion prevailed; but we should have thought that Arianism, which began to flourish A. D. 315, was something not perfectly pure in doctrine.

Next Mr. Lochman gives us the History of the origin, progress, and present state of the "Evangelical Lutheran Church." This part of the work is a useful

abridgment of the Life of Luther, prefixed to his Commentary on Galatians; and of Melancthon's Memoir published as a preface to Luther's Sermons; with a few additions concerning the present extension of the Lutheran denomination. He informs us, that in the United States there are three Synods of Lutherans, that "in the last twelve years, the number of congregations has much increased," that "in the state of Ohio alone, upwards of eighty congregations have been formed," and that "the whole number of Lutheran congregations in the United States, at present, is supposed to be about six hundred and fifty." p. 71.

The singular *thesis*, is repeatedly used in this History for *theses*, or propositions. On the 31st of Oct. 1517, Luther "published a paper, containing 95 *theses* or propositions, chiefly upon the subject of indulgences, which he fixed up at the church door at Wittenberg, with a challenge to the learned to oppose them;" and for this reason the reformation is considered as having been commenced on that day.

The most objectionable thing in this part of the work is an attempt to convince us, that Luther did not believe there is "an absolute predestination," but "a conditional decree, or in other words a predestination of characters and not of persons." p. 48. This is Mr. Lochman's predestination, and we can readily apprehend how he persuaded himself that it was Luther's doctrine. We would ask, Performs Jehovah any thing which he did not *before determine* to perform? And did he not foreknow all the consequences and events which will ever result from his own predestinated actions? If he did not determine before hand to save all that will be saved, did he not predestinate the whole course of his own conduct in relation to them? And if he knew the consequences of his own predestinated actions, did he not secure those consequences by predestinating the actions? We have more of this conditional predestination, or predetermination of God to do certain things, if men will do certain things previously, in the next Part of the book, in which Mr. Lochman treats of *Dootrine*.

He requests us not to consider any thing which Lu-

ther wrote for *seventeen years* after he commenced the reformation, as any criterion of "the Lutheran tenets." His writings, we presume, however, may be considered as some evidence of what Luther himself believed; while we allow, that the Standards of the Lutheran Church should be deemed the public expression of her belief.

Mr. Lochman professes to give us a translation of *twenty-one* out of the XXVIII Articles of the Augsburg Confession of Faith. Had he done this, with fidelity, without contradicting them by his own notes, or frittering them away by the explanations of others, we should have known pretty nearly where we might find the Lutheran Church in the wide world of theological systems. But he has not done it, if we may place any confidence in a work, published in New York in 1754, which contains the entire Articles, in the English language, and is entitled, "*The Articles of Faith, of the Holy Evangelical Church according to the word of God, and the Augsburg Confession, set forth in Forty Sermons. By Magist. Petrus Sacharia Nakskow, &c., translated by Jochum Melchior Magens.*" In addition to Mr. Lochman's Article I., we read in the New York edition,

"By the word *Person*, is not understood a Piece, nor one Property existing in another, but one who subsists by himself; which Word is used of the *Fathers* in the same Way and Meaning. Therefore, we reject all Hereticks teaching the Contrary, as the *Manichæi*, which taught that there are two Gods, the One as the author of all what is Good, and the other the Offspring of all Evil. *Item.* We reject the *Valentineans*, *Arrians*, *Eunomians*, *Mahometists*, and all that hold to their Errors, as the *Samosateni*, old and new ones, supposing that there is but one Person, making of the *Word*, and the Ghost, sophisticated Perversions, saying, that these two are not two Persons, but that mentioning *Word*, did only signify a bodily Word, or Voice, and that the Holy Ghost was but a created Motion in the Creatures."

Besides omitting all this, Mr. Lochman appends a note, in which he tells us, that "the other Lutheran divines—expressed themselves thus: '*There is but one God, who is called Father, Son and Holy Ghost.*'" If he intends this as an explication of the article, he must be

sensible, that it would exclude neither a Socinian, nor a Deist, from his ecclesiastical connexion; for *they* will admit that God is called by different names.

In the second Article, Mr. Lochman says, "all men who are *naturally born*, are conceived and born in sin;" but Christ was *naturally born*; yet not in sin; so that we prefer the rendering, which we find in the old translation before us; "all men naturally ingendered, are conceived and born in sin, that is, they from the very Womb, [Mr. L. has it, *from their infancy*,] are full of evil lusts and inclinations." Mr. L. says, *this innate disease—condemneth all*; but he omits the words, "under God's eternal wrath;" and adds notes to make the article speak the very doctrine which is condemned in the concluding clause, which he has expunged. "Therefore," says the New York edition, "we reject the error of the *Pelagians*, another sect holding, that Original Sin is no Sin, making thereby Nature pious by natural power, to the reproach of the sufferings and merit of Christ."

In Article IV. we find an important variation. Mr. L. has it thus; "we obtain forgiveness of sins, and become righteous before God through grace, for Christ's sake, by faith, *if* we believe that Christ suffered for us, and that for his sake sins are forgiven, and righteousness and eternal life are granted to us." p. 95. The old copy already quoted is quite different. "We obtain pardon of sins, and are made righteous before God, out of grace for Christ's sake, through Faith, *whereby* we believe, that Christ hath suffered for us, and that for his sake, Sin is forgiven us, and Righteousness and eternal life, bestowed upon us; for it is this Faith, which God will account and impute for righteousness before him, as Paul says, Rom. iii. 4." It is needless to pursue this author any further; for he must have designed to make an Augsburg Confession to suit himself, or else he must have translated from some other document than the one presented to Charles V. on the 30th of June, A. D. 1530. Notes extracted from the *Whole Duty of Man*, from Dr. Blair's Sermons, and even from Dr. Paley, are considered by him essential to the right apprehension of the Symbolical books of the Lutheran Church.

Mr. Lochman's scheme of doctrine is much like that advocated in *Perrine's Letters*. He maintains that "Our Saviour has made a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world," not excepting one of Adam's race; that He "has purchased this grace for us, that real repentance and sincere obedience shall be accepted instead of innocence;" that "in baptism we enter into a covenant with God," and "as long as we fulfil our part of the contract or covenant, we may be assured that God's promises will stand firm;" that all "original sin is forgiven in baptism;" that in the Lord's supper, "the true body and blood of Jesus Christ is [are] verily present, under the external signs of bread and wine;" that the Supper is a converting ordinance, that ought to be administered to those who are believed to be unrenewed; that God grants the operations of his spirit to all men, and some are saved while others are lost, because some make use of those operations to the best of their abilities, while others do not; that men who have truly repented and believed, may utterly fall away from grace, and perish; and "that God, from eternity, determined to bestow salvation on those, of whom he foresaw, that they would persevere in their faith in Christ Jesus, unto the end." p. 136. If, indeed, God foresaw that some would persevere, it must have been *certain* that they would persevere; or else he foresaw it to be uncertain, and of course could not have foreseen that they would certainly persevere. If it was *certain* that they would persevere, it must have been certain, before they did persevere, or else it could not have been foreseen. Now, Mr. Lochman, *what rendered it certain*, before they were born, that those who will persevere should persevere? They could not have rendered it certain themselves; for they had no existence: neither could any creature have rendered it certain, because God foreknew it, from eternity, when as yet no being besides himself was. If you say it was foreseen circumstances, we ask, who ordained those circumstances, or rendered it certain that they would exist? Ultimately it must come to this, that God, for holy, wise, and good reasons, predestinated such a course of actions to be performed by himself in relation to all them that will be saved, as he was certain

would be followed by faith in them, their perseverance in well doing, and the everlasting salvation of their souls. In relation to them that will be lost, *he did not predetermine* to perform such actions as would be followed by faith on their part; neither was he under any obligation to do it, for he is just in rendering them as miserable as they are sinful; especially since they love and choose their own evil way.

In the last part of his work, Mr. Lochman treats of the Discipline and Government of the Lutherans; and we are happy to know that they are substantially Presbyterians. They have, however, lately "introduced a new order of the ministry, called Deacons," who are inferior to Bishops and Elders, or Presbyters. For this innovation he pleads expediency, and then attempts to justify the erection of the order, by what the scriptures say concerning Deacons; whose sole official business it was, to superintend the poor and the pecuniary concerns of the congregations to which they belonged. "These deacons are empowered to preach and to perform all ministerial acts, in the congregations committed to their charge; but cannot vote in matters of controversy, respecting doctrine; neither can they be elected to any office of the Synod or Ministerium." p. 149. This is absurd enough, to ordain men to teach, who are not fit to be judges in matters of doctrine!—to make men Pastors, and call them Deacons, that they may be deprived of the privileges of Pastors!

Oh! if we could all return to the form of government of which we have a pattern in the Bible, we should no longer think it expedient to create new offices for obsolete names. May the time ere long come, when all the sections of the visible church shall be one, in the doctrines of grace, and in their forms of government!

Being persuaded that Mr. Lochman has given us a less favourable representation of the Lutherans than he ought to have done, we are ready to approve of the high encomium which the Rev. Mr. Schaeffer has pronounced upon Luther, the Reformation, and "the Evangelical Church" to which he belongs. His sermon is an eloquent and sensible eulogium; and we are not at all sur-

prised, considering the effect it is calculated to produce, that a zealous catholic priest should attack it most furiously. The form of service on the "solemnization of the Third Centurial Jubilee" in New York, is excellent, if we except some bungling stanzas, (p. 51.) which may have sounded, for ought we know, very well in the German language, but which are intolerable in their present English dress. The frontispiece accompanying Mr. Schaeffer's Sermon is well done, and cannot fail to impress the memory of young people with the heroic declaration of Luther, who, being required to renounce his doctrines before the diet of Worms, on pain of death, "replied in a sublimely solemn manner, 'Unless I can be convinced and overcome by proofs from Holy Writ, or by open, clear and perspicuous reasons, I cannot, and I will not recant: because it is not safe nor adviseable to do any thing against one's conscience. *Here I stand; I cannot act otherwise: so help me God. Amen.*'" These last words, in German, Mr. Schaeffer has given as a motto on the title page of his discourse.

Who, and what the Rev. John W. Beschter is, he soon lets the public know; for on his title page we have, first in German and then in English, for his governing sentiment, "*Here I stand, (against you, Messrs. Schoeffers,) I cannot act otherwise: so help me God! Amen.*"

Mr. Beschter has filled his pages with a dialogue between Mr. Schoeffler, and M. Luther, in which he makes the great Reformer quote catholic authorities, as thick, and just as valuable, as pebbles on the shore; in vilification of himself, of Melancthon, Calvin, and all other distinguished persons, who were instrumental causes of the reformation from Popery. This Luther, the calumniator and dialogist, is just such a being as Mr. B. no doubt wishes Luther had been, and such as he would have made him, could all the prayers of Rome have sent him to purgatory, there to be instructed in the arts of lying and defamation, by the most renowned of the unredeemed Catholic Priests, of whom we have some account in "The Key to Popery." If Mr. B. designed to remunerate the Protestants for all the railing accusations which have been unadvisedly brought against the Ca-

tholics from Luther to this day, in their own coin, he has done it, with interest, in a single pamphlet. According to the account which he has put into the mouth of the Luther, which he has conjured up from the Catholic *limbo*, the reformation was commenced by Martin Luther, because he and the other Augustinian monks were not permitted to sell the Pope's indulgencies, and because they wanted wives; which pious Catholic priests, (such as Mr. B. we suppose) do not.

"As long as my work shall be extant," he makes his Luther say, "and credit shall be given to my own words and actions, so long will it be proved to a demonstration, that the spirit which uniformly actuated me, in the godly work of reformation, was not the Spirit of God, but the spirit of the devil, the spirit of pride and revenge, the spirit of hypocrisy and contradiction, the spirit of spite and envy, the spirit of fury and of madness, the spirit of intemperance and ungovernable lust, the spirit of the lowest buffoonery and of the most brutal obscenity." p. 37.

So far as we can discover any serious purpose, but that of slandering the reformers, in Mr. Beschter's pages, it is to convince his catholic readers, of what they already profess to believe, that the Romish church is the only church of Christ in the world; that out of this church is no salvation; that the religion of all the protestant churches, instead of being founded on Christ and his apostles, is no more than three hundred years of age; that all infants dying without baptism by water or blood, are damned; that the original Hebrew and Greek copies of the Scriptures are so corrupted that they cannot be confided in; that the *Vulgate* is the only translation of the Bible that deserves the least credit; that the Apocryphal books are canonical; that we have no evidence that the Bible is the word of God but the testimony of the Romish church; that the difference of opinion among protestants proves the infallibility of the holy Mistress; and that all who read the Bible and profess to believe it, without submitting themselves to the Vicar of Christ, are freethinkers, deists and infidels.

Surely, Mr. B. cannot have designed to write for the conviction of any whom he deems heretical, for had he wished their conversion, he would have addressed some.

thing to their understandings, under the pretext at least of reasoning. Perhaps he thought, that his late Archbishop Carroll, of Baltimore, had written seriously, and in a gentlemanly style, every thing which would be likely to do good to Protestants, and so declined following his example.

Instead of copying any more of Mr. Beschter's vulgar, and abusive sentences, we shall extract from the excellent *Discourse* of Dr. Smith, some *Reasons* for protesting against Popery, which are common to all the reformed churches. Dr. Smith at a very early age, became principal of one of the most respectable Theological Schools of the Dissenters in England, and continues to fulfil the duties of his office with dignity and fidelity. We dissent indeed from one of his doctrines, that there is *no visible catholic church* in the world, but we commend *his holy catholic* determination to consider the mildest, and most polished form of the Papal system, "which it has assumed, *since the era of the Reformation*, in more enlightened countries, and under the representations of cautious and able advocates." Heartily we unite with him also, in the sentiments expressed in the following paragraph.

" 'We confess then,' with our great reformer, 'that, under the papacy, there is much Christian good:'* and we cheerfully add our belief that many excellent Christians have lived, and probably now live, within its pale. It holds what the majority of Protestants consider to be the principal doctrines of the Christian religion; the divine inspiration and authority of the scriptures; the true deity of the Redeemer and of the Holy Spirit; the union of the divine and the human natures in the person of Christ; his obedience and sufferings for the redemption of men; salvation only by his atonement, righteousness and grace; the renewing and purifying influences of the Holy Spirit; the general obligations of holiness; a separate state; the universal judgment; and the eternal retributions of the righteous and of the wicked.

"But our objections to the Papal theology, lie against a vast mass of *additions* to the primitive faith; additions which not only deform and obscure it, but so overwhelm and conceal its

* *Luther, Ep. ad Pleb. de Anabapt.*

truths as to render them, on any reasonable grounds of expectation, of very little efficiency." p. 4. 5.

In no country on earth does the Catholic system assume a milder form than in the United States of America; for our Republican Government, interwoven with all our relations in life, is peculiarly unfavourable to any exclusive sect, to an episcopal hierarchy, and papal dominion. In this country, some of the Catholic Christians read the Bible without the leave of their priests; and even dare, occasionally, to worship God in a protestant church. Still, against the papal system as maintained in America, we protest, because it is founded on this false ground, "that there exists a visible, universal, and *infallible* church; that the Roman communion is that church; and that the Pope is, by divine right, its sovereign head." *Smith's Dis.* p. 6.

The visible Catholic Church consists of all of every denomination, who profess the true religion, together with their baptized families; but every section of this visible congregation of the Lord in the world is in a greater or less degree defective or redundant, in doctrines and rites. But the existence of one visible Catholic Church being granted,

"What right have the church and bishop of Rome to put themselves at the head?—The FIRST Christian Church was that at Jerusalem; planted by the Son of God himself, watered with his own blood, and long the residence of the whole college of apostles. The first church of the gentiles was that at Antioch; and in its affairs we know that Peter bore a part,* while we have not the shadow of proof that he ever did so in those of the church at Rome. The claim of supremacy might, therefore, be made on behalf of either of them, with some plausible appearance of right. But in all the New Testament, there is not the most distant intimation that *any* church assumed precedence or jurisdiction over others;† but, while notices are afforded us of so many apostolic churches in Judea and

* Gal. ii. 11.

† The epistle to the Christians at Antioch (Acts xv. 23—29.) may seem an exception, implying supremacy in the church at Jerusalem: and certainly if such an epistle had occurred in the New Testament, dated from *Rome*, it would have been held up by Roman Catholics as a triumphant demonstration.

throughout the Roman empire, every circumstance and expression proceeds on the idea of a perfect parity among them." p. 9.

"That Peter suffered martyrdom at Rome is the testimony of early writers: but not the shadow of proof or probability has ever been shewn that he was Bishop of Rome, or that he even resided there for any considerable time. He was the apostle of the circumcision, rather than of the gentiles; and the New Testament furnishes not the slightest intimation of any connexion whatever between him and the Christians in Rome. To have been a local bishop or pastor any where, would have been inconsistent with the nature and design of the apostolic function. But, had Peter been Bishop of Rome, he never claimed dominion over his fellow-apostles; he never asserted the superiority of his see; he never asserted the rights and powers by the exercise of which his pretended successors have been the plagues of mankind. Read his divine epistles, and judge. He exhorted 'the elders' 'of the churches, as their fellow-elder.'* He is the very one of all the apostles, whose failings are the most conspicuously noted; and even in regard to the discharge of his apostolate.† That kind of priority in speaking and acting which he frequently took, was evidently a precedence from age, from natural disposition, or from earlier call to be a companion of Christ." p. 10, 11.

The Catholics say, that the Bible is not the supreme rule of faith; but when you ask them, how they know that their church is the true church, they refer to the Bible for proof. Christ said to Peter, "Thou art a rock; and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 18. *This rock*, upon which Christ promised to build his church, they say, is *Peter*. Ask them how they know their interpretation of this passage is correct, and they will tell you, that their infallible church teaches them that this is the meaning of the text. Again, their church is infallible, because her own interpretation of this text asserts her to be so; and her interpretation is infallible. This logic would do very well for the dark ages, but it will not answer in the land of civil and religious liberty. Some of the Catholics have given this sense to the passage: *thou art a Rock; nevertheless on this rock, THE TRUTH that*

* 1 Pet. v. 1.

† Gal. ii. 11.

Jesus is the Christ, which thou hast firmly professed, *will I build my church.*

“ Even Pope Gregory I. adopts this interpretation: ‘ Continue in the true faith, and firmly fix your life on the rock of the church, that is, on the *confession* of St. Peter, the Prince of the Apostles.’ And this sense, says Dr. Isaac Barrow, was embraced by the Popes, *Felix III.* in the 5th century, and *Nicolas I.* and *John VIII.* in the 9th.” p. 12.

The infallibility of the Romish church is disproved by her internal contentions and contradictory decisions.

“ Popes and councils have often disagreed with each other and with themselves, altering and rescinding their decrees and decisions. During what Roman Catholics themselves call the great schism,* there were two, and at one time three, rival popes, cursing and excommunicating each other and their respective adherents, each claiming infallibility, and filling Europe with the misery of their contentions. On many points of doctrine and practice, most violent dissensions have raged in the Church of Rome; and have been accompanied with no small measure of persecution. Obvious examples occur in the intestine feuds of the Franciscans, in the disputes of that order with the Dominicans, in the quarrels of the scholastic parties, and in the celebrated controversy in the seventeenth century between the Jesuits and the Jansenists on predestination and grace. In these disputes, different popes have taken opposite sides, and the same pope has changed his side.” p. 16, 17.

“ We deny the lawfulness of the office of Pope itself;” for Christ declares all his ministers to be brethren, and requires them to acknowledge no one for their Master, or universal Bishop, but himself. He is always with his church himself, and has appointed no *Vicar*, no person to appear on earth in his office. Dr. Smith proves the unlawfulness of Popery from the infallible church herself; for her mouth and Head, Pope Gregory the first, and “ the Great,” himself says, (Lib. vi. Epis. 30,) “ *I confidently affirm, that whosoever calls himself Universal Priest, or desires to be so called, is the forerunner of Antichrist.*” and (Lib. iv. Ep. 38.) “ *What wilt thou answer to Christ, the Head of the universal church, at the scrutiny of the last judgment;—thou, who, by the style*

* From 1378 to 1417.

of Universal, art endeavouring to subject all his members to thee?" p. 51.

We protest against the Romish religion, because its tenets are calculated "to weaken and destroy the very **ESSENTIAL** principles of personal religion." The Papacy was as infallible in granting indulgences, and in commissioning Friar John Tetzel to dispose of them by wholesale and retail, as in any thing else. There could be no error, according to the opinion of a sound Catholic, in fixing the prices of sins to be committed with impunity; so that they must consider the Holy God as approving of the "*Taxa Cameræ Apostolicæ*, (*Rate Book of the Apostolical Chamber*,) printed at Paris, in 1500; Cologne, 1523; Lyons, 1549; and Venice, 1584. A scale of prices of absolution for parricide and other murders, incest and the most horrid crimes is stated, running on an average at from 2*s.* to 5*s.* of English money."

Mr. Lochman has given an extract from the sale authorized for the regulation of Tetzel in his nefarious traffick.

"An indulgence for polygamy, 6 ducats; for common murder, 7; for the murder of a father, mother, brother or sister, 11; for witchcraft and sorcery, 2; for perjury, 9; for church-robbery, 9; for sodomy 12. A ducat is about \$2.07."

If our American Catholics confess that there was any thing of error or guilt in all this business, they give up the infallibility of their church.

The Romish Church "denies salvation, in the absence of mere external and ritual observances;" affirms "that the sacraments confer grace (*ex opere operato*) from the mere performance of their respective acts;"—"refuses the right of individual examination and private judgment, in the concerns of religion;"—forces celibacy on her clergy, and patronizes it among her nuns;—and still maintains the detestable and accursed Inquisition. One of "the most learned, able, and generally approved champions of the papal religion," has said, "If the Pope should err, and command vices and prohibit virtues, the Church would be bound to believe that vices are good, and virtues wicked; otherwise it would sin against con-

science." *Bellarmin. de Controv. Fidei, tom. I. p. 315, ed. Colon. 1615.*

Again, we protest against the Romish Church, because she "requires belief in absurd, unscriptural, and pernicious DOCTRINES;" such as the following, that sacramental bread and wine are changed into the very body and blood of Christ; that the very same propitiatory sacrifice which was offered on the cross in Judea, is offered in every celebration of *the Mass*; that Christ is not the only one Mediator between God and man, but that we should invoke saints; that we should worship God by pictures and images;

"That the atonement of Jesus Christ was offered with a principal, if not sole, respect to *mortal sins*; but that the guilt of *venial* transgressions is washed away by prayers and tears, human satisfactions and mortifying penances, in this life; or by the dreadful torments of purgatory in the world to come.

"That the *application* of the blessings of the atonement, remission of sins, justification, regenerating and sanctifying grace, and final admission to the heavenly state,—is by Jesus Christ committed to the pastors of the church, to be dealt out by them to the faithful according to the rules and methods which this church prescribes." p. 32, 33.

We protest moreover, because "the Roman Catholic Church ENACTS LAWS and ordinances of discipline and worship, by its own avowed authority; and denounces the penalty of everlasting damnation on those who refuse to submit to its paramount demands;" in doing which it assumes the exclusive prerogatives of Almighty God.

In addition to all this, the Romanists subvert "the importance and utility of the Holy Scriptures;" by teaching that the written word is insufficient, that the unrestrained reading of it by the common people is injurious, and "that the *Traditions* of the church are of equal authority with the written word."

We might speak of the *tyranny* and *persecutions* of the Romish church in the old world; but in America, so far as we know, they have neither practised nor experienced those evils.

Could a reformation take place in this country which would wean our Romish professors from their worship

of images, invocations of the Virgin Mary, and other saints, confidence in ghostly absolutions for sins confessed to the ear of a priest, adherence to idle traditions, idolatrous regard for the Mass, devotion to the Pope, and other errors and absurdities, which we have specified, all America might celebrate a new Jubilee. Before this event takes place, the reformed churches must be more thoroughly reformed. It is one evidence that the Lutherans are in the road to improvement, (on which we congratulate our brethren,) that the *German* Pastors have, at length, begun to write and print in the *English* language, for the benefit of the rising generation.

ARTICLE XI.—1. *An Essay on the Inability of Sinners. From the Evangelical Guardian and Review, &c. By a Presbyterian.* New York, 1818. pp. 24. 8vo.

2. *The Plea of Inability considered. Lecture Xth of A Series of Lectures, delivered in Park Street Church, Boston, on Sabbath Evening, by Edward D. Griffin, D. D. &c. Second edition.* Boston, 1813.

THE tenth Lecture in the Series by Dr. Griffin, is the hinge upon which almost every peculiarity expressed in the other eleven lectures may be said to hang and turn. Rectify the Doctor's mind upon this subject, and one other, the doctrine of atonement, and he would very soon, from the native energy of his mind, become an ardent and able defender of the thorough system of faith once delivered to the saints.

As a friend of Jesus, he must rejoice in the truth, so far as he has learned it; but could he have clear views of those great truths which seem to his eyes to be covered with thick darkness, he would rejoice more abundantly. He loves metaphysics too, and it is a pity he should not have a more extended acquaintance with mental philosophy. Moreover, let the Bostonians say what they please to the contrary; while we admit that he was not calculated to do much good in Boston, we affirm that there is abundant reason to believe Dr. Griffin a very good man.

We hope, therefore, he will attentively examine the

Essay, by a Presbyterian, which is now before us, and he will find that it is a complete refutation of his own false theory, about the natural ability of unrenewed sinners to convert themselves, and keep all the divine commandments in a blameless manner. The Essayist names not, indeed, Dr. Griffin, but he quotes the very language of this *tenth Lecture*, repeatedly.

Dr. Griffin teaches, as many New England divines have done before him, that in his native estate every natural man has *full natural ability*, without any divine assistance, to repent, love God, come to Christ, and be perfectly obedient; while at the same time he is destitute of *moral ability* to do any one morally good thing. The possession of this *natural ability* he thinks, renders the sinner inexcusable before God; and it is for not using this natural ability, he says, that God in righteousness damns him. At the same time, he admits, that no one of Adam's race even did, or ever will, from his own inherent, natural ability, turn to God, and live a life of holiness.

"*The Plea*," says Dr. Griffin, that sinners *cannot* change their own hearts,—*cannot* love and submit to God, "*is false*." p. 246. It is not true that God requires of sinners more than they are able to perform. It is not true that they cannot love and submit to him. They have ample power.—But the ability which is ascribed to them ought to be distinctly explained. It is a *natural ability*, in distinction from a *moral*. By moral I mean that which *bears relation to praise or blame*. Whatever impediment is *blameable*, is a moral difficulty; every other is natural.—If sin exist any where it must be in the *heart*.—And your heart is *you yourself*.—Sinners have as much power to *change their hearts* as they have to alter at once any of their worldly or social dispositions.—Sinners have as much power to *love God*, as they have to exercise *feelings* opposite to any of their worldly or social dispositions.—Sinners have the same power to *obey God*, as they have to yield, in the common affairs of life, to any motive which at present, through the boldness of their disposition, does not control them.—And does God lay upon his creatures eternal punishment for not doing what is utterly impossible? Is this the God whom angels love and adore? Nero was a lamb to this!—*While you say you cannot, you never can*.—You will probably say that we contradict ourselves, and preach that you *can* and that you *cannot*.—

He has given you full power to serve Him." See *Lect. X. passim.*

The inconsistency of these expressions with the Presbyterian Confession of Faith, with the word of God, and with fact, has been clearly shown by the Essayist; and we recommend his pamphlet to all who can obtain it, as a plain, temperate discussion of a very important subject. We really believe, (and Dr. G. to be a consistent Presbyterian should believe,) that "No mere man, since the fall, IS ABLE in this life, perfectly to keep the commandments of God,"—"either of himself, or by any grace received," "but doth daily break them in thought, word, and deed." *Conf. and Cat. of the Pres. Ch.*

Adam, in primeval innocence, was required perfectly to keep the law of God; and he had ability to do it, as the event proved, so long as God exerted a positive gracious influence upon him, to keep him from temptation, and no longer: so that a perfect and innocent man had not *inherent ability* to save himself. From the apostacy of Adam, our representative under the covenant of works, Jehovah declares that he considers us all to have been tried, and to have sinned in him; so that he pronounces every man to be incapable of salvation by his own perfect obedience. He does not, therefore, require any man since the fall personally to obey the covenant of work as the condition of his own salvation; while at the same time, to cut off all excuse, he assures mankind, that *if any one shall perfectly do that which is right, he shall live therein.* Nor does God eternally damn any man for not perfectly obeying the law as a covenant of life, by his own personal acts, although it is true that if a man is damned, he will be miserable in exact proportion to his transgression of, and want of conformity to, the law of God.

It is for not having perfectly obeyed the law in Adam, as our representative, and for having broken the covenant of works in him, that sentence of *death has passed upon all men, for that all have sinned.* This prepared the way, at once, for a better covenant.

Man was no sooner rendered unable to save himself, through the first apostacy, by perfectly obeying the mo-

ral law, than God revealed a way of salvation, by which a man who is *utterly unable* to keep the law perfectly, may, even during the continuance of this personal inability, be pardoned, be accepted as righteous, and be entitled to heaven, through the obedience of the second Adam. Salvation, without any natural ability to keep the law perfectly in this life, God offers to all men, to whom he sends his gospel; it is with persons of this description that we have to do: and if they are not saved, it is because they reject offered mercy, and voluntarily continue in unbelief.

Here Dr. Griffin will interpose, and say; if a natural ability perfectly to keep the moral law is not essential to salvation in man's present state, certainly *ability to believe* on the Lord Jesus, and *accept* of his righteousness and salvation, is indispensable. This is granted. The Doctor then will say, every sinner has inherently *a natural*, but not *a moral ability to believe and accept*, without any supernatural agency of the Holy Ghost. We answer, that to believe in, and accept of, Christ, are moral actions, that require to the performance of them *a moral ability*, suited to their nature, and a moral ability alone. Such a *moral ability* Dr. G. will not say is *natural*, to a natural man. But the Doctor says, every sinner has *a natural ability* to perform these *moral actions*. He has then, *a kind of ability*, which is not of *the kind* required to perform them; and which, therefore, ought in this case to be called *no ability*; for it is as requisite that a moral action should have a moral ability to produce it, as that a natural action should have a natural ability. To secure his salvation man wants nothing but *a moral ability* to accept Christ as his salvation from sin and hell.

The fact is, that Dr. Griffin and others have written much upon this subject, without having any clear and definite views of *ability* or *power*. What is power? we would ask our metaphysician. If you cannot define the thing, define the term; and so far describe the thing itself as to let men know what you mean by the words which you continually employ. If you intend that a sinner has all the inherent mental *faculties* which are requisite for faith, and even universal, perfect obedience to the law of

God, we agree with you; for Adam had these before and after the apostacy; Christ had these; and every accountable moral agent possesses them. But Christ had something more than these faculties; for he had *the moral ability* to use them all aright, so as perfectly to keep the commandments of God in thought, word, and deed. This *ability* we have not.

When we use the word *power* or *ability* in relation to any action, we always include under it every thing which is requisite for the production of that action: and we affirm that any thing short of this is a *powerless power*, that deserves not the name of ability. We may illustrate the truth of this observation, by alluding to a faculty with which Dr. Griffin seems to be better acquainted than any other; we mean *THE WILL*. Now President Edwards has taught Dr. G. the difference between the faculty called *the will*, and an operation of that faculty, which is called *a volition*: he also has convinced him, we suppose, that *the faculty* may exist, while there is *no ability*, or power, to exercise a volition, in relation to certain actions; because *no man CAN will*, he correctly maintains, *without a motive*. *The faculty* itself, therefore, *is not a power of volition*; but *the power* requisite to an actual volition *includes both the faculty and the apprehension of a sufficient inducement, or motive*, to perform that volition.

Had President Edwards written upon a few other mental faculties, and their laws of operation, as well as he has done upon *the will*, the sect of Hopkinsians would never have arisen; and Dr. Griffin would now have been under no obligations to learn, that the existence of those natural faculties of the mind which are employed in believing, repenting and loving, is not of itself sufficient to constitute the ability of believing, repenting and loving.

Without a motive *no man can will*, in any case; nor could he will, if he should apprehend a motive for doing so, without a faculty for volition. In like manner, *no man can love God*, without first *apprehending* him to be lovely; nor, should he have right *apprehensions* of his loveliness, could he love him, without a faculty for loving. Now it will be conceded, we imagine, by Dr. G. that an unre-

newed man has no right apprehensions of the loveliness of the true God, until he is divinely instructed by the Holy Spirit. How then *can* any unrenewed man, not divinely and savingly taught of God, love him? Christ to the unrenewed is as a root out of dry ground, without comeliness in their eyes: how then *can* they love him, before their views of him are rectified? Verily, no man *can* come to Christ, except the Father of Lights illuminate his darkened mind, and so draw him, by cords of love. We are not *sufficient* of ourselves to think a right thought; and until we have *holy thoughts*, we cannot have *holy feelings*; until we have holy thoughts and feelings, we cannot have *holy volitions*; and without holy volitions, there can be no morally good actions.

Yet, says the Doctor, sinners have as much power to change their hearts, to love and obey God at once, as they have to alter at once any of their worldly or social dispositions; to exercise feelings opposite to their dispositions; or to yield to any motive which does not at present control them. By *dispositions* he appears to mean *feelings*. Let us examine then the natural ability of the natural man in relation to natural feelings and motives. Can a man, merely by willing to change his present feelings, immediately change them? The universal consciousness of mankind will attest that he cannot; and were our feelings immediately dependent on our volitions, we should never have unpleasant ones. Aye, and if our feelings could be immediately under the control of our volitions we could be happy in hell, in spite of God's purpose to punish us there, unless he should so influence our will, as to make us willing to have unpleasant feelings. We can by our volitions affect our feelings, only by regulating those thoughts, or other mental operations, on which, according to the laws by which Jehovah governs our minds, our feelings are dependent.

We are liable to have *new thoughts*, and particularly *new views*, or *conceptions*, about worldly and social things, we grant, and so soon as these are changed, by any exercise of voluntary self-government, our *feelings* in relation to them may change, but not before.

Dr. Griffin is equally unphilosophical in supposing

that a natural man has power immediately to yield to a natural inducement concerning some natural object, when that inducement is not at present the strongest, so as actually to constitute a controlling motive. He supposes that a man may at present will contrary to his present controlling motive in the case; which he must perceive is contrary to the fundamental doctrine of his favourite Edwards on the Will; and we add, to the experience of every reflecting man. We grant, that a moment hence, a new motive may be present to the mind, which shall change his volitions; and that the inducement which was not a moment ago a controlling motive, may from some change of view, or other circumstance, become the next moment a controlling motive: but all this is nothing to the purpose: for the Doctor's assertion is, that *sinners have the same power to obey God, as they have to yield, in the common affairs of life, to any motive which at present, through the badness of their disposition, does not control them.* We affirm that men have no power, either in spiritual or worldly things, at present to will, choose, or yield, in opposition to a present controlling motive. Let the state of a sinner's mind, however, be so changed that he shall have right views of the truth of God, and shall deem it good to obey God, and he will then have *the requisite power* for rendering holy obedience.

- ARTICLE XII.—1. *The Theory of Moral Sentiments, &c.* By Adam Smith, LL. D. F. R. S. First American from the twelfth Edinburgh edition. Philadelphia, 1817. pp. 598. 8vo.
 2. *A Philosophical Treatise on the Passions: Second edition, corrected.* By T. Cogan, M. D. Bath, Eng. 1802. pp. 369. 8vo.
 3. *An Ethical Treatise on the Passions, founded on the principles investigated in the Philosophical Treatise.* By T. Cogan, M. D. Bath, Eng. 1817. pp. 495. 8vo.

“AN accurate analysis of the passions and affections,” says Dr. Cogan, “is to the moralist, what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice. It is in a *moral* view the ana-

tomy of the *heart*." We would change his language so far as to put *feelings* in the place of *passions and affections*, and then subscribe our AMEN to the sentiment.

The three respectable, and even celebrated volumes, now brought under review, relate chiefly to *the feelings of the human mind*. Dr. Smith treats of those which are commonly called moral, and styles them *sentiments*. We shall give our own classification of human feelings, with some general laws in relation to them, and derive as much aid from our authors as we can, in support of the same. If we differ from them, we hope the simplicity and perspicuity of our plan, together with their own consciousness, will convince our readers, that it is with sufficient reason.

The word *heart*, used in the philosophical, and even common acception of the word, is of the same import with the *faculty of feeling*. Our *feelings* are all mental operations of this one faculty; which is an inherent, constituent part of the mind. In other words, there is something in every human mind whereby it is enabled, under certain circumstances, to exercise a great variety of feelings; of which we are all conscious. This is the only proof of any mental fact.

ALL HUMAN FEELINGS *may be divided into sensations and emotions*.

Our *sensations* are those *feelings* which are immediately consequent upon our perceptions of external objects, through the five bodily senses.

Our *emotions* are those *feelings* which are consequent upon other mental operations than our perceptions, by the senses.

Emotions are subdivided into *affections* and *passions*.

Affections are those *emotions* of the mind which are naturally pleasurable to us.

Passions are those *emotions* of the mind which are naturally painful to us.

This brief classification includes every feeling of which we are conscious; and in agreeable sensations and affections consists all our happiness; while all our unhappiness consists in painful sensations and passions. Our other mental operations are productive of felicity or pain

only *mediately*, as they excite our feelings; and hence we say that we *feel* pleasure or pain, but never that we *feel a thought, a volition, or agency*. Our faculty of feeling is the *sensitive* part of our nature, and were not our *thoughts, volitions, and agency* followed by *feelings*, they would be the occasion neither of happiness nor of unhappiness.

The reasons which we assign for our nomenclature in the classification, are these; we have different kinds of feelings, and it is desirable to distinguish them; we have a scarcity of words descriptive of mental operations, and therefore *sensation, emotion, affection* and *passion* ought not to be indiscriminately used; and the derivation, besides the customary designation of the terms, will justify our specific appropriation of them.

That *feeling* is the most general of these terms, and in common language covers all the rest, will be readily admitted, for we *feel* sensations, we *feel* affections, and we *feel* passions. *Sensation* too, is used by all philosophers who have written on this subject, for the feelings which the mind has immediately consequent upon some *perception*, called an act of touching, seeing, hearing, smelling, or tasting. That our sensations will not result from an impression on the external organs alone, is evident, from the fact, that the mind is often so engaged, that bodily impressions are not *perceived*, and *sensations* are not felt, when those impressions are actually made. Thus we have been so absorbed in thought as not to *see* a man whose image was formed on the retina of the eye; and not *perceiving* him, *felt no sensation* of any kind. *Emotion*, from its derivation, signifies *a motion from something within*. At any rate, we choose to use it, to describe any *feeling* that proceeds from some mental act that originates within the mind; and indeed every feeling which is *not a sensation*. *Affection* is commonly used in a good sense, to denote pleasing, amiable, and desirable emotions: and *passion*, from *passio*, or *πάθος*, signifies *suffering*, or painful feeling.

These terms we shall invariably employ, as we have done in the former numbers of this Review, according

to the meaning which we have ascribed to them, unless it be when they occur in quotations from other authors.

We shall now record a few laws relative to feelings, which relate to persons awake, not insane, not afflicted with idiocy, and not destitute of any one of the natural faculties of the human mind. We derive them from our consciousness of what passes within us, and from the expression of the consciousness of mankind in general.

Rule I. Every sensation is consequent upon some act of perception, through the senses.

Rule II. Every act of perception is followed by some sensation.

Rule III. The weakness or vigour of a sensation, is always proportionate to the weakness or vigour of the perception antecedent to it.

Rule IV. The will can regulate the sensations only by regulating the perceptions of the mind.

Rule V. Sensation is ultimately dependent on objects which exist without the mind.

Rule VI. Every emotion is consequent upon some previous mental operation, distinct from perception by the senses.

Rule VII. The nature and degree of every emotion are dependent on, and according to, the nature and degree of the antecedent mental operation, which is the occasion of it.

Rule VIII. The will can regulate the emotions of the mind, only by regulating those other mental operations which occasion them.

Rule IX. Any human feeling may be a motive to volition.

It will be an obvious remark, resulting from a consideration of these rules, that our Creator has made the *intellectual*, paramount to the *sensitive* part of our mental nature. He designed that *our understanding should rule our heart*, both in temporal and in spiritual concerns. We have less control over our sensations than our emotions, because we are sometimes under a necessity of perceiving external objects; but to a certain extent, nevertheless we can regulate our perceptions, and thereby govern a great portion of our sensations.

That we may *keep our hearts with all diligence*, it is only requisite that we should, under the influence of right motives, choose to take the proper measures for doing it, by shunning the repetition of perceptions which lead to sinful sensations, and by employing the understanding in such a way, that it shall think only of holy subjects, and so be productive only of holy emotions.

It may be expected, that having classified all human feelings, we should name the most distinguished individuals. We will do it.

Our *sensations* are as various as the perceptions of external objects which occasion them, and the objects themselves which are perceived. The most conspicuous of them are, the sexual feelings, hunger and thirst, which are called *appetites*; because, figuratively speaking, *they seek* something to satiate them. Our other sensations generally derive their names, when they have any, from the qualities of external things, which being perceived occasion those sensations. Usually we couple an adjective descriptive of the quality with the verb *feel*. Thus we say, *I feel hot, I feel cold, I feel warm, &c.* If we touch a rough object, the feeling consequent upon the perception of the roughness by the touch, we call *a sensation of roughness*. In like manner, we speak of feelings, or *sensations, of smoothness, hardness, softness*, and the like. A great multitude of sensations are consequent upon our perceptions through the eye, for which we have no distinguishing terms. Let a man ride into the country, for instance, and every new object seen, will be the occasion of a new sensation, different from any one occasioned by the sight of any different object; and when he returns, instead of describing the peculiarity of each sensation, he can only say, "the country looks beautifully; and I have had a very pleasant ride."

Every different effect produced in or upon the body, being perceived, occasions a distinct feeling. Thus, from the pricking of a pin, we have one sensation; from the act of pinching, another; from the gout in the system, another; from tasting twenty different liquors, twenty more; and instead of naming each distinct and different sensation, we merely say, that "*we feel pleasure or pain*."

in the part of the body, which we judge to be the organ affected, or the bodily instrument of the particular perception, that occasions the feeling. *Pleasure and pain are attributes of feeling*; and the feeling really is in the mind. We say *the pain* is in one of our bodily organs of perception, merely because we have the painful sensation through the instrumentality of that organ. For the same reason we say the *pleasant taste* is in our mouth.

Our *emotions* are not quite so destitute of names as our *sensations*.

Among the AFFECTIONS we enumerate, 1. LOVE, which is a pleasing emotion consequent upon some agreeable sensation, or some thought that something is lovely in the object loved.

2. CONTENTMENT, is another pleasing emotion, consequent upon our conception and judgment that the thing with which we are contented is not to be dispraised or blamed. It is a feeling which often results from contemplating conduct, circumstances, or events that neither displease, nor afford much, if any, positive gratification. We are *contented* with things which we feel no inclination to praise, and which we cannot censure. Cogan says, "*Contentment* expresses the acquiescence of the mind in the portion of good we possess."

3. DESIRE is an affection which we feel, in consequence of loving an object, or an action, and judging that it would be for our happiness to possess the one, or to have the other accomplished. A WISH is the verbal expression of a *desire*.

4. PITY is an emotion consequent upon our apprehension of the suffering of another, and a *desire* to afford relief. Some may question whether this should not be called a passion instead of an affection; but appeal being made to consciousness, the last umpire in matters of this sort, we are compelled to say, that we have never felt *pity* without having some degree of satisfaction in the emotion. It always gives us some agreeable feeling to repeat and hear, if it is fifty times a day,

"Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door."

5. HOPE is an affection consequent upon a desire after

something conceived to be both good and probably attainable. We may *desire* that which we think we shall never be able to obtain; but we *hope* only for that, which we have some expectation that we, or others, shall obtain, or receive.

6. Joy is a strong affection consequent on some thought of an event past, present, or expected, which we deem very desirable for ourselves, or in relation to others.

7. "GLADNESS is an inferior degree of joy; it may be excited by incidents, agreeable or desirable in themselves, which are not of sufficient moment to raise the ecstasies of joy." Cogan's Philos. Treat. p. 64.

8. CHEERFULNESS is an affection which we experience in consequence of thoughts that neither elevate nor depress us. It is a feeling that occupies a place between *gladness* and *contentment*; being inferior to the first, and superior to the last.

9. SATISFACTION is an emotion which we experience in consequence of thinking of the accomplishment of some desire. Hence the Christian says, in relation to the supreme object of this affection, "*I shall be SATISFIED, when I awake in thy likeness.*"

10. GRATITUDE is an emotion consequent on a judgment that some one has intended to confer, or has actually conferred, a favour on us. THANKFULNESS is but a species of grateful emotion, which moves us to a verbal expression of our gratitude; which expression is called *thanksgiving*.

11. DELIGHT is an ardent emotion, which we experience in consequence of conceiving or judging some object to be what we highly approve of, love, or desire it should be. Hence the good man *delights* in the law, and in the Lord.

12. HUMILITY is an emotion that results from some thought of comparative unworthiness. Of course it implies some previous judgment that the person or law with which we compare ourselves is worthy and excellent. When we think of God and of ourselves, if we think aright, we *feel humility*.

13. MEEKNESS is an emotion which we experience,

subsequently to some thought of insult or injury, and to a persuasion that it is not right, or suitable for us to avenge the insult or injury. It is that feeling which prevents our choosing to retaliate. Christ *felt meekness*, when he was sensible of the injury done him, and yet *opened not his mouth*.

14. **PATIENCE** is an emotion consequent upon a judgment that it is reasonable and best to wait and endure. It produces a determination to suffer without complaining.

15. **CONFIDENCE** is an emotion consequent upon our judgment that the object in which we confide is true, and competent to promote the happiness we expect.

16. **REVERENCE** is a feeling consequent upon some thought of a person, or of something appertaining to him, whom we judge to be great and powerful. Holy reverence regards a person divinely great and powerful; and hence we are said to *feel reverence* for God and his house, for his word and ordinances.

17. **ADMIRATION** is a sudden emotion that results from the thought of something sublime, or more than commonly excellent.

18. **RESIGNATION** is an emotion which we feel in consequence of some thought that it is necessary, or wise, or proper, or best, upon the whole, to yield our will to the will of another. It is a feeling which often produces the purpose of making no resistance.

19. **SURPRISE** is an emotion consequent upon the sudden apprehension of something novel and unexpected.

20. **WONDER** is a sudden emotion consequent upon the apprehension of something deemed strange, or unaccountable.

21. **ASTONISHMENT** is a name given to a very great degree of wonder.

22. **AMAZEMENT** is an emotion consequent upon the feeling of wonder, and the apprehension of intricacy.

23. **ESTEEM** is a feeling which results from an act of the mind in approving an object, or in judging it to possess worth.

24. **RESPECT** is a feeling consequent upon a judg-

ment that a person possesses some degree, at least, of both wisdom and goodness.

25. **VENERATION** is a name given to a high degree of respect.

It is not pretended by us that all human *affections* have now been named; for we well know that there are multitudes of others which we all feel, in certain mental circumstances, that are only described by a circumlocution; and others that have not been described at all.

Let it be remembered too, that nearly every name we have given, includes many species under it. Thus *Love* is the generic name, including *conjugal, paternal, maternal, filial, fraternal, personal, and social love*, or the love of society; besides the love of an object for its inherent attributes called *complacency*; the love of a friend, called *friendship*; and as many other individual acts of loving as there are objects beloved. By *personal love* we mean self-love, which when it is inordinate is called *selfishness*. Any of these feelings which commonly induces *right volitions* in us, is called a *benevolent affection*.

Any affection for an improper object, or exercised in an unreasonable degree, is called *inordinate*; and when an *inordinate affection* induces *evil volitions* it is said to be a *malevolent affection*.

We hasten to give a brief sketch of the **PASSIONS**. We enumerate, 1. **HATRED**, which is an unpleasant emotion, consequent upon some painful sensation, or some thought that an object is hateful in itself, or unfavourable to us, or to some one whom we love.

2. **DISCONTENTMENT** is an emotion consequent upon a judgment that the thing with which we are discontented is to be dispraised or censured.

3. **AVERSION** is a passion dependent for its existence on some thought of something disagreeable. It is a feeling which commonly operates as a motive for willing to *turn away* from a disagreeable object.

4. **CRUELTY** is a passion consequent upon a conception of suffering, and hatred of the sufferer.

5. **DESPAIR** is a passion, resulting from a full convic-

tion, that there is no longer reason to hope for something which we desire.

6. **SORROW** is a strong passion consequent on some thought of an event past, present, or expected, which we deem very undesirable for ourselves, or in relation to others. *Sorrow* for the *misery* of others is called *commiseration*.

7. **GRIEF** is an inferior kind of sorrow, and commonly of shorter continuance.

8. **SADNESS** is a passion consequent upon some thought of the loss of, the want of, or the despair of, something deemed good, but not in an exalted degree. It is a feeling *inferior to grief*, but *superior to discontentment*.

9. **DISSATISFACTION** is a passion resulting from some thought of a desire not accomplished.

10. **INGRATITUDE** is a feeling consequent on hatred or aversion exercised in relation to one whom we remember to have been our benefactor.

11. **DISGUST** is a strong emotion, resulting from our strong disapprobation or hatred of some object.

12. **PRIDE** is a feeling that results from an apprehension of comparative worthiness. It is a feeling which we always experience, in a greater or less degree, when we think of ourselves more highly, and of others less highly, than we ought to think.

13. **ANGER** is a passion consequent upon some thought of an insult or injury intended or experienced. It is a feeling which often moves the will to purposes of resentment, and revenge. **WRATH** is a strong, but **RAGE** is the strongest degree of anger.

14. **FRETFULNESS** is a passion which we experience in consequence of some apprehension that we do well to complain; or of some unpleasant sensations.

15. **FEAR** is an emotion consequent upon some apprehension of suffering evil, from the object feared. *Terror* is a high degree of fear. *Dread* is long continued fear.

16. **ENVY** is an emotion excited by a conception of something desirable that is the property of others, and

the feeling of selfishness. It makes us desire to appropriate their good to ourselves.

17. **SUSPICION** is a passion that is consequent on an opinion that persons or things probably are not what they appear to be.

18. **JEALOUSY** is consequent on some fear that another has obtained, or will obtain, some good, which we had hoped to enjoy ourselves.

19. **HORROR** results from the conception of something peculiarly evil in one's character, conduct, or situation.

20. **INDIGNATION** is a strong emotion resulting from our thoughts concerning some conduct, which we judge peculiarly meritorious of feelings of resentment, and the manifestation of displeasure.

21. **CONTEMPT** is a feeling consequent upon a judgment that the person contemned is destitute of both wisdom and goodness.

22. "**DISDAIN** is such a degree of contempt as precludes any commerce with the party despised." *Cogan*.

23. **SHAME** is a passion resulting from the disgrace of some one in whom we feel interested, or from a conviction of our own weakness, inferiority, folly, wickedness, or exposure to disapprobation. It is a peculiarly painful emotion; and commonly causes the most lasting effects when it is experienced by the proudest people. When shame is excited by some object of which we have felt proud, it is called *mortification*.

24. **RESENTMENT** is an emotion consequent on some thought of an insult or injury, and a conviction that it is best to evince our displeasure against the offending party.

25. **MALIGNITY** is an emotion consequent on hatred, anger, envy, suspicion, jealousy, or some other passion. It is of longer continuance than anger, and induces the volition to plot mischief against the object of malignancy.

26. **MALICE** is the name of an inferior degree of *malignity*; and is excited by, and employed about, little things.

27. **LUST** is a passion consequent on some consent of the will to indulge an inordinate appetite or desire.

Hence, *he that looketh on a woman TO LUST after her, hath committed adultery already with her, in his heart.* An appetite must be excited, or some desire felt, before lust can be brought forth. Hence we read, not only of *the lusts of the flesh*, but of *the lusts of the eye*. Something must be *seen* by the mind's eye, some possession must be *contemplated*, (it may be wealth, or splendour, or beauty,) and must be *desired*, before we can experience one of *the lusts of the eye*.

We have now given an account of those passions which occurred to us, and for which we have names; but are sensible that the list might be enlarged.

Any passion which ordinarily induces *evil volitions* is called a *malevolent passion*. The greater part of the passions are operative in this way.

Any passion exercised in relation to a suitable object, in a reasonable degree, is called a *suitable, reasonable, lawful, or sacred passion*.

It has been already intimated, that the exercise of every affection is in its own nature agreeable; but it should be considered as

Rule X. That every *inordinate affection* produces some passion which is in some degree painful. Thus, if we love ourselves too much, our *selfishness* will be the occasion of our feeling *pride, grief, anger, resentment, shame*, or some other painful emotion.

PASSION we have described as always painful to us, in its own nature; but we record it as

Rule XI That suitable, reasonable, lawful and sacred passions, always occasion some agreeable affection. Hence we may be said to find happiness in *hating evil*, feeling *aversion from sin*, *fearing God*, having holy *resentment*, being *disgusted* with obscene conduct; and in *grief, sadness, sorrow*, and even *shame*, for such things as we know ought to excite these emotions in us; not because the passions themselves are agreeable, but because they are instantly followed by some affection which is. We *love, esteem, or respect* ourselves for having these passions; or we feel some degree of *gladness, contentment, or satisfaction* because we have felt as our consciences tell us we

ought to have done; or the *hope* of approbation, or of other reward, springs up in the soul.

Another law of feeling may be recorded, which evinces God's determination that we should be social beings. It is this:

Rule XII. The contemplation of a feeling in others is commonly followed by such a feeling in ourselves as we imagine them to experience; whether it be *a sensation, an affection, or a passion*. This is denominated *a fellow-feeling*. Those feelings which are conceived at the time to be evil are exceptions; for they generally excite *disgust*, rather than *a fellow-feeling*.

When our thought of any *passion*, felt by another, is the occasion of our experiencing a similar *passion*, it is called an act of SYMPATHY, or a *sympathetic emotion*.

Most men experience, frequently, *fellow-feelings*, for the joys and sorrows which they contemplate; and those who do not are styled *unfeeling*; while *the state of their mind* is denoted by APATHY.

Any *sympathetic emotion* occasioned by the *despair, sorrow, grief, sadness, or fear* of another, we call COM-PASSION.

It will readily be understood, that although the faculty of feeling existed both before and after the apostacy, yet several new modes of operation have resulted from it; and when man is restored to the perfection of his nature, these shall cease for ever. For an instance, we name *fear*, and *shame*, which could not have been felt, had perfect love reigned in our hearts, and the consequences of sin never entered our world. Perfect *love* to God, and *confidence* in him, will banish every fear; even *filial fear*, for in heaven we shall be perfectly sure that Jehovah will keep us from all temptation to offend him; and *fear of offending our Father is filial fear*.

It is our firm persuasion that the view which has now been given of the different operations of the mind denominated *feelings*, is both philosophical and scriptural; and if they will deign to study it, will greatly promote the efforts of the philosopher and of the divine, who would exhibit truth, for the benefit of mankind.

Should it be said that we have written a dissertation on
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Feelings ourselves, instead of reviewing the works of Smith and Cogan, we grant it; and plead the example of the Edinburgh and Quarterly Reviews for the liberty we have taken.

These authors, however, are not to pass without due notice. Dr. Smith has not attempted to analyze our feelings, but using the words, "passion, affection, sensation, sentiment, feeling, emotion, and impression," indiscriminately, has endeavoured to show what influence our feelings have upon our judgments "concerning the conduct and character" of our neighbours, and of ourselves. He has written ingeniously, and with no small degree of elegance. His volume may be readily procured (while Dr. Cogan's cannot) and is deserving of a place in the library of every literary man. Dr. Cogan has attempted both an analysis and a classification of human feelings; but while he has partially succeeded in the first, he has, in our opinion, wholly failed in the latter. He starts too, upon a wrong theory, that Love and Hatred are "the parents of every other passion and affection;" whereas half a hundred emotions at least, may claim to be coeval with them. The attempt to reduce all our feelings to *self-love*, is as unphilosophical, as the theory of the Hopkinsians is unscriptural, which reduces all the Christian graces to disinterested love for God and being in general.

(*To be continued.*)

ARTICLE XIII.—*Proposals for publishing a Hebrew Lexicon, translated from the Hebrew-German of W. Gesenius, D. D. Prof. of Theol. at Halle.* By Josiah W. Gibbs, of Andover, Massachusetts.

IF Mr. Gibbs can accomplish the great work which he has undertaken, in a manner worthy of the object, he will deserve the public thanks of all the American church. For ourselves, we really doubted his ability, until we had attentively examined his prospectus and specimens of the work. If he wrote the short piece subscribed by himself, which lies before us, and we cannot question it, our doubts are dissipated, and he must be able, from the

materials which Dr. Gesenius has presented him, to produce the best Hebrew and English Lexicon which has ever been published.

It is a consideration which gives the work a decided pre-eminence, that all the Hebrew words are to be arranged in alphabetical order, without regard to the fanciful "trilateral roots" of other Lexicographers.

Most heartily we wish Mr. Gibbs success in obtaining subscribers; and for his benefit, but more especially for their own, we inform our patrons, that the Lexicon is to be printed in royal octavo, on a new Hebrew and English type; and to be delivered, in good binding, at the moderate price of *twelve dollars*. "The original work is comprised in two volumes large 8vo. of 700 pages each. The translation will contain the same matter," arranged under one vocabulary, instead of five, as in the German; and each article will be broken into paragraphs, corresponding to the different significations of the word at the head of it.

From the specimen submitted, it would appear, that Mr. G. intends to use the Arabic figures to denote not only divisions, but subdivisions of articles. We advise him to use Roman capitals to express the former, after the manner of Parkhurst; and if possible to procure Hebrew type of a larger size than he uses in the body of an article for the word which occupies the commencement of it. A reference to Buxtorf will explain our meaning; and we doubt not the advantage of the kind of type which we recommend.

The work proposed deserves the patronage of learned men, and particularly of our Theological Colleges. If it ever appears, we shall be among the first to confess, that a great good has come out of Andover.

ARTICLE XIV.—*The Christian Journal, and Literary Register, a periodical work, published in New York, by T. and J. Swords.*

ONE object of this work is to circulate religious intelligence respecting the Protestant Episcopal Church. So far it is commendable.

Another, and a principal, object it evidently has in view, is to prove that Sabbath Schools are dangerous things, if not under the control of some Rector of the Episcopal Church; and that Bible Societies which will not circulate the Common Prayer Book, in conjunction with the Scriptures, ought not to be encouraged. The reason for the Right Rev. Bishop Hobart's opinions on these subjects are summarily given by the Bishop of Landaff, who is quoted with signal approbation, in Vol. II. p. 155. He says, "Though the use of the *Bible* makes us *Christians*, it is the use of the *Prayer Book* also which makes us *Churchmen*." No doubt of it!

We rejoice, however, that Bible Societies and Sabbath Schools, upon a more benevolent scale, have an able advocate in New York, in the truly amiable and evangelical Rector of St. George's Church, the Rev. James Milnor. His fame will live, when that of his Bishop dies the death.

List of Late American Publications.

1. Extracts from an Eulogium on William Shippen, M. D. delivered by Caspar Wistar, M. D. in the Medical College. Philadelphia, 1811. pp. 20. 8vo.
2. Elements of English Grammar, deduced from the English Language alone; without regard to the grammatical principles of other languages. Intended for the use of learners. By James Gray. D. D. Baltimore, 1818. pp. 144. 18mo.
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ARTICLE I. *Continuation of the Review of Dr. Smith's Theory of Moral Sentiments, and of Dr. Cogan's two Treatises on the Passions.*

DR. COGAN has laboured more, and succeeded better, than any other metaphysical writer of our acquaintance in establishing and observing verbal distinctions; but how deficient even he is, in this respect, will soon appear.

"The *passions* have been represented," he says, in his *Philosophical Treatise*, p. 185, "as vivid *sensations*, passively or involuntarily, produced by some strong idea excited in the mind; and *emotions* as the external marks of these. But as this passive state of mind is transitory, so are its external marks; and as both gradually subside, they give place to some corresponding *affection*, which remains as long as our opinion, and the interest we take in the object, shall continue."

We will illustrate his distinctions. John calls William a coward; and instantly William feels *the passion of anger*. His face becomes first glowing, and then pale. He calls John a thousand hard names in return; and these changes of countenance, and outcries, are "*the emotions of anger*." Finally, William becomes less violent and clamorous, but cherishes the remembrance of the insult, and then *the passion* subsides into "*the affection of anger*." This is a fair representation of the distinctions which Dr. C. attempts to carry through all his

writings. Had he strictly adhered to them in every instance, it might have rendered him consistent with himself; but he tells us in other parts of his Treatises, that *Surprise*, *Astonishment*, and *Wonder*, are "introductory emotions." Here feelings are denominated *emotions*, contrary to his description of emotions, as being nothing but the external signs of passions. Undoubtedly he formed this class of "introductory emotions," because he could not show, that *Surprise*, *Astonishment*, and *Wonder*, originate in *self-love*, or the *desire* of well-being, to which he attempts to reduce all other feelings.

We object to his distinctions between passions, affections, and emotions, that he calls them all *sensations*; that he calls the same feeling both a *passion* and an *affection*, without drawing any line of demarcation, by which it can be ascertained when it ceases to be a passion and becomes an affection; and that his discriminations are wholly arbitrary; having no foundation, either in the original import of the words, or in the customary use of the best writers.

We must, therefore, discard his definitions of the words passion, sensation, emotion and affection, and prefer our own, until we can find better.

The classification of human feelings by Dr. Cogan we deem objectionable; for he has assigned what we call *sensations* to no place. All those feelings which we call *emotions* he considers as *introductory emotions*; or as *passions and affections*, originating in the *desire* of good. He treats of them, therefore, as relating to our desires after private good, or social good; and to our desires of avoiding private, or social evil. He observes, *Philo. Treat.* p. 317, that "the desire of good is in reality the efficient cause of every passion, emotion and affection." We ask Dr. C. what he makes this *desire* of good. Is not *desire* a human *feeling*? And if it is, will you call it an "introductory emotion," a passion, or an affection? This *desire of good*, which according to your account originates all other feelings, and is distinct from common *desire*, is a *feeling* to which you have given no place in your classification.

Moreover, it is not true that the *desire of good* origi-

nates all of our sensations, affections, and passions. We may desire good as much as we please, and yet feel painful *sensations* from a bruised knee, or a broken arm. It is also a fact, that we frequently *feel hatred* and *anger*, contrary to our *desire* of good, and conviction that they are *evil*.

In vindication of the nomenclature and classification, which we published in the last number, we quote the concessions of our authors themselves; and so oppose their own authority to their use, or rather abuse of terms. "Usage however," says Dr. C. "chiefly applies the word" *AFFECTION* "to the kindly and beneficent affections." *Phil. Treat.* p. 10. In page 5th, of the same volume, he observes, "The Greeks expressed passions in general by *πάθος*, which signifies suffering, and the Latin word *Passio*, from which we have adopted the term *passion*, has the same signification." He remarks, on page 51st, that "common language, without the suspicion of its being founded on philosophical investigation, uniformly characterizes" Surprise, Astonishment, and Wonder, "by the term *Emotions*;" and we add, so it does *all our other feelings*, if we except *sensations*. "Thus the *Emotions* gradually sink into permanent *affections*." *Phil. Treat.* p. 92. Surely then *emotions* are not external, bodily signs of feeling, for a *blush*, *pale ness*, the *chattering of the teeth*, a *groan*, and a *sigh*, never become *affections*.

When treating of single *feelings*, Dr. C. usually calls those passions, which we have classed under that term, and those affections which we have denominated so. Dr. Smith, and almost every other writer does the same. They call *Fear*, *Hatred*, *Grief*, *Sorrow*, *Shame*, *Anger*, and the like, *PASSIONS*; but they style *Love*, *Gratitude*, *Joy*, and *Desire*, *AFFECTIONS*.

"The word sympathy," says Dr. Smith, p. 66, "in its most proper and primitive signification, denotes our fellow-feeling with the sufferings, not that with the enjoyments of others." In this *most proper and primitive* sense, we choose to use the word, and in no other; notwithstanding Dr. Smith has employed it to denote any *judgment*, or *feeling*, which we have in consequence of

our conceptions of the opinions and feelings of our fellow-men. With him "Sympathy" is every thing; but we think it quite as natural to say *we rejoice in our neighbour's joy*, as to say, *we sympathize with his joy*. Had we any general word to denote an affection excited in us by the conception of that affection in another, we would gladly use it; but we have not; and probably the reason is, that few affections in others do occasion similar ones in us; whereas it is common for us to *sympathize* with the painful sensations and emotions of our acquaintance. "We sometimes feel for another," says Dr. S. p. 6, "a passion of which he himself seems to be altogether incapable; because, when we put ourselves in his case, that passion arises in our breast from the imagination, though it does not in his from the reality." Why, then, should the feeling which we have in this case for another be called *sympathy*, when that word denotes *suffering with* another?

Dr. Smith's theory of moral sentiments, or his mode of accounting for the opinions we form concerning the moral conduct of ourselves and others, is reducible to one word, "sympathy." Disrobing his theory of gaudy dress, it stands forth naked thus: Mankind think those thoughts, feelings, volitions and actions to be *proper* in their neighbours, which they imagine would be excited in, or performed by, themselves, were they in the situation of their neighbours. Whatever they conceive they should not themselves feel, think, choose and perform, under certain given circumstances, they judge to be *improper* in their neighbours, in those circumstances. "Originally, however, we approve of another man's judgment, not as something useful, but as right, as accurate, as agreeable to truth and reality; *and it is evident we attribute those qualities to it for no other reason but because we find that it agrees with our own.*" p. 22. "If we consider all the different passions of human nature, we shall find that they are regarded as decent or indecent, just in proportion as mankind are more or less disposed to sympathize with them." p. 35. Mankind, moreover, judge, he says, that moral conduct to be meritorious, which they conceive would excite their *grati-*

tude, if they were the objects of it; and that to be punishable which they conceive they should resent. "To us, therefore, that action must appear to deserve reward, which appears to be the proper and approved object of gratitude; as, on the other hand, that action must appear to deserve punishment, which appears to be the proper and approved object of resentment." p. 104. Our sense of merit thus arises from "indirect sympathy with the gratitude of the person who is acted upon." Our sense of demerit in relation to any action results from "an indirect sympathy with the resentment of the sufferer." p. 118, 119. The sum of this part of his theory is, that *we judge our neighbours by ourselves.*

Of the foundation of our judgments concerning our own moral or immoral conduct, and of the sense of duty, Dr. S. teaches, that we think that to be suitable and meritorious which we conceive would meet with the "sympathy" of our neighbours. "We can never survey our own sentiments and motives, we can never form any judgment concerning them; unless we remove ourselves, as it were, from our own natural station, and endeavour to view them at a certain distance, from us. But we can do this in no other way than by endeavouring to view them with the eyes of other people, or as other people are likely to view them." p. 179. Of course, *we judge our neighbours by ourselves, and ourselves as we imagine our neighbours judge us.* Conscience he thinks dependent for her dictates on this work of the imagination, for he says, "we either approve or disapprove of our own conduct, according as we feel that, when we place ourselves in the situation of another man, and view it, as it were, with his eyes and from his station, we either can or cannot entirely enter into and *sympathize* with the sentiments and motives which influenced it." p. 178. "Our continual observations upon the conduct of others, insensibly lead us to form to ourselves certain general rules concerning what is fit and proper either to be done or to be avoided." p. 251. "The regard to those general rules of conduct, is what is properly called a sense of duty." p. 257. Sympathetic emotions have a powerful influence on our conduct, we admit; but really

we cannot think, that propriety and impropriety, merit and demerit, justice and injustice, approbation and disapprobation, are founded on *sympathy*.

While we reject Dr. Smith's theory, however, we take delight in recurring to his many just exhibitions of human modes and principles of action. He has told us in numerous instances how men think, feel, choose and act, upon moral subjects, even while he has erroneously accounted for the facts which he records.

He discusses at length the nature of *virtue*, and the origin of the approbation which it obtains among men. To the question, *Wherein does virtue consist?* Dr. Hutcheson, and all the Hopkinsians, answer, "in disinterested benevolence;" Dr. Clark replies, "in acting suitably to the different relations we stand in;" and others say it consists, "in the wise and prudent pursuit of our own real and solid happiness," or in the wise regulation of the principle of self-love. Dr. Cogan seems to be a philosopher who entertains this last opinion. Dr. Smith is of opinion that the "precise and distinct measure of *VIRTUE* can be found no where but in the sympathetic feelings of the impartial and well-informed spectator." While some make all virtue consist in *propriety*, others in *prudence*, and others in *benevolence*, he reduces it to his wonder working "*sympathy, direct, or indirect.*" The question, "How and by what means does it come to pass, that the mind prefers one tenor of conduct to another; denominates the one right and the other wrong; considers the one as the object of approbation, honour, and reward, and the other of blame, censure, and punishment?"—he says, "we examine,—when we consider whether the virtuous character, whatever it consists in, be recommended to us by self-love, which makes us perceive that this character, both in ourselves and others, tends most to promote our own private interest; or by reason, which points out to us the difference between one character and another, in the same manner that it does that between truth and falsehood; or by a peculiar power of perception, called a moral sense, which this virtuous character gratifies and pleases, as the contrary disgusts and displeases it; or, last of all, by some

other principle in human nature, such as a modification of sympathy, or the like." p. 433. Dr. Smith is as fond of *sympathy* as he is of the expression "*go along with;*" which the reader will find repeated four, five, or six times, in one paragraph, to denote correspondence in thought and feeling. In his opinion, we have a native faculty, called *the conscience*, by which we approve or disapprove of the moral actions of ourselves and others; but then, this conscience is dependent on *sympathy*, for all its operations.

Our own theory of moral sentiments may be briefly stated, and if our readers choose they can compare it with other systems, and select the best.

By *sentiments* we mean *opinions* or *judgments*; and by *moral*, something relating to laws concerning the regulation of intelligent, sensitive, voluntary agents. Any thing relating to any other kind of laws, may be *physical*, *natural*, or *mechanical*, but cannot be *moral*. By *moral sentiments* we intend, therefore, opinions about something that relates to laws concerning the regulation of intelligent, sensitive, voluntary agents. Men, holy angels, and devils are such agents. Besides these, we know of no other being that is, but the great God. Any thing relating to the laws by which Jehovah directs his own conduct; and any thing relating to the laws given for the government of men, holy angels, and devils, is of a *moral* nature. All the *thoughts*, except involuntary *perceptions*; all the *voluntary sensations*; all the *emotions*, *vibrations*, and *voluntary agencies* of men, relate to moral laws; and all the opinions concerning their conformity, or want of conformity to these laws, or concerning these laws themselves, or the subjects of them, are *moral sentiments*.

Man is called a *moral agent*, because he is placed under moral laws and obligations. Any thing, which he as an intelligent, sensitive, voluntary agent, performs, is denominated a *moral action*; and any course, or number, of moral actions, we style *moral conduct*.

From the class of *moral actions* we exclude such involuntary motions as depend on the mechanism of our frame, or on our physical constitution. Such are the

swinging of our arms, the spasmodic contraction of our muscles, the winking of our eyelids, the circulation of the blood, and the action of the heart, arteries, and veins.

We exclude also all those *perceptions* and *sensations* which result neither from our voluntary activity, nor our wilful negligence. Let any one unexpectedly smite us, and we shall have painful *sensations* from the blow. We did nothing to provoke the smiter, we could not guard against the unexpected blow, we could not help *perceiving* it, and we cannot avoid feeling the painful sensations that follow the perception. They are not moral operations of mind. Of the same nature are those sensations which we call *appetites*; so far as they are involuntary. It is neither morally good, nor morally evil, without volition, to possess them; but our voluntary use or excitement of them, according to our motives, will always be either one or the other. *Lust*, it should be remembered, we have distinguished from *appetite*.

To see, touch, smell, taste, and hear, when objects of sense are presented, without our choice;—involuntarily to be hungry or thirsty;—and to be cold or hot, to feel the burning sensations of fever, or the aching of our bones, none in his senses ever thought any part of moral conduct. But while our *involuntary sensations* and *perceptions* are not in themselves moral actions, they are the objects, or the motives, of a great portion of our moral agency in this life. To *desire*, to *will*, to *love* the gratification, or the restraint of them, are three *moral operations*; and we might name a hundred more; but it is sufficient to lay down this general rule, that *any thought, emotion, volition, or exertion of agency about our involuntary perceptions and sensations, is of a moral nature*.

It is often demanded, WHAT CONSTITUTES A MORAL AGENT? We answer, that, in *the first place*, a *faculty of agency* is necessary; for without this a being would not be an *agent* at all. To be a moral agent one must, in *the second place*, have a *power of agency*; for should the *faculty* exist in such a state, that a being could never use it, he would not be an agent at all. And here we would have it understood, that while we deny

the Arminian doctrine of a *self-determining power of the will*, we nevertheless maintain that every accountable man really has a *finite efficiency*; really has both the requisite faculty and power of *agency*, to constitute him a moral agent. We believe that God is the only self-existent, uncreated, infinitely wise, and omnipotent efficient cause; but he has created finite beings, and given them a limited agency. Man can, and does act; and of the actions which he performs he is the finite efficient cause.

In the *third place*, a *faculty and power of volition* are requisite to constitute a moral agent, for a being that should act without volition, and could not act from it, would be an involuntary agent. Such a being, it will appear from the very definition of a *moral law*, could not be a subject of it; and of course could not be a *moral agent*. If any object to our definition, we appeal to the common judgment of mankind, and to the Bible, to prove, that an *involuntary agent* is never considered as a *moral agent*, nor deemed worthy of reward or punishment.

In the *fourth place*, the *faculty and power of feeling* are essential to the constitution of a moral agent; for without these, the agent could not be the subject of reward or punishment, since he could feel neither pleasure nor pain. A being that cannot be either happy or unhappy, an insensitive being, all men consider as not a moral agent. Such an agent, the great Governor of the world could neither curse in hell, nor bless in heaven.

In the *fifth place*, all the *faculties and powers of thinking* which God has given man are necessary to constitute a moral agent. We say *all* of them, because, were any one absolutely wanting, the being that should possess the remainder would not be a man, would not be a holy angel, would not be a devil, and surely would not be God; and of other moral agents we have no knowledge. Man has *seven* faculties and powers of thinking, which we have frequently enumerated. We do not say, that he would not be a moral agent if he had more; for God has the *faculty of prescience*, which we have not; but man would not be a moral agent if he had less than *seven*.

Suppose a being, born of a woman, to be destitute of *perception*. He could neither see, touch, hear, smell, nor taste any thing, and of course could perform no voluntary actions in a material universe, in relation to any material object. Should he cut the throat of a man, or commit adultery, or speak blasphemies, it would be without his knowledge of those actions. Were he destitute of *conception*, sometimes called *Intuition*, or *the faculty of understanding*, he would have no idea of himself, of God, of his law, of truth, of falsehood, of his fellow-men, or of any thing else. He would not apprehend the meaning of any instruction or revelation; and none, surely, would call him a *moral agent*, whatever he might perform. Take away *judgment*, and then he would derive no benefit from his perception of external objects, or understanding of statements, for he could never decide that a proposition is false or true. He would never have any opinions; he would have no foundation for any act of reasoning; he would believe nothing; he would never doubt; he would have no rules of conduct. He could not assent to the proposition, *I exist*; or, *there is a God*. Such a being would not *discern* his right hand from his left. But let perception, conception, and judgment remain, while the faculty of *memory* is withdrawn. Then he will not know to-morrow, that he is the same being that he is to-day; and he cannot know to-day that he existed yesterday; so that all knowledge of personal identity (we do not say, all personal identity) is impossible, in his case. He may hear this moment, a commandment of God, but he cannot know the next moment that any such commandment was given. He cannot know from moment to moment, that there is a God, that he is under any obligations to obey him, or that he has a neighbour. He cannot reason, because every act of reasoning implies the remembrance of premises, for so long a time at least, as to give the opportunity of drawing a conclusion.

Next suppose *the faculty of reasoning* to be wanting, while the other faculties and powers of the mind remain. He can *infer* nothing from premises. You may tell him, that a good being ought to be loved, and that God is a good being; and he may judge these to be true proposi-

tions; but cannot *infer*, that therefore God ought to be loved, because this is an act of reasoning, of which, by the supposition, he is incapable. Such a being could have no regard to consequences, and would be universally considered as free from all obligations of moral law.

Let *conscience* next be wanting. The being who has no conscience may *judge* that a proposition is either true or false; but he can neither *approve* of truth nor *disapprove* of wilful falsehood, because these are operations of conscience. The proposition, *we ought to obey God rather than man*, he may judge to be true, as he judges a square to be different from a circle; but he has no *sense of obligation*; and nothing within him accuses or excuses his own, or his neighbour's moral conduct. He judges between right and wrong in no other manner than between black and white. Without this faculty we might have *intellectual sentiments*, but we could have none which are in themselves of a moral nature, none which merit approbation as being just, or benevolent, and none which deserve censure, as base, abominable, execrable sentiments. To a man destitute of conscience, the opinion that fraud, rapine, and murder are praiseworthy, and ought to be practised, is no more odious than the proposition, that a triangle cannot have more than three angles. He cannot realize any difference between natural and moral good, between natural and moral evil, between sin and holiness. He can have no religion of any kind: and if a man cannot realize that he is under moral obligations, how can you deal with him as a moral being? To be a moral agent, you must have conscience.

Last of all, let him be destitute of *the faculty and power of consciousness*; and then he cannot know that he thinks, feels, wills, or does any thing. He can never use a verb in the *present tense*, any more than he who wanted memory could use one in the *past*. But the Bible speaks of moral agents as having some knowledge of their own present mental operations; and common sense decides, that a being without consciousness, who cannot know what he is, or is about, or that he exists at all, is not a moral agent.

We conclude, then, that *the seven faculties of the understanding, the faculty of feeling, the faculty of volition,*

the faculty of agency, and the power of exerting them all, are essential to constitute a moral agent, such as man. Here let it be remembered too, that the existence of *thoughts* is essential to the power of feeling, and that the existence of thoughts and feelings both is implied in *the power* of an intelligent and sensitive being *to will*; as is an actual volition, *to the power of VOLUNTARY agency*: for we CANNOT voluntarily act, without *willing* to act; and, we cannot *will* to act, without some *motive* for that volition; which must be either some thought or feeling.

Let any one show, that any one of the ten faculties of the human mind is not essential to a moral agent, and he will prove that his Maker has done more than was necessary to complete a moral agent; but not more than enough to produce just such a moral agent as he chose man should be.

Having ascertained what constitutes man a moral agent, we may now remark, that his moral conduct must be compared with some law. That moral conduct is right, in the estimation of any law, and of the person who gives or adopts it, which is conformable to that law; while that which is contrary to it is *wrong*. In the opinion of men, that moral conduct is right which is required by the laws of moral agency which they have laid down for the regulation of human actions; and in the view of the Most High, those moral actions are right which are conformable to his requisitions, while those are wrong which he has forbidden. The supreme moral law is that given by the Supreme Being. If the moral laws of men interfere with those of their Maker, and we obey the former in preference to the latter, our moral conduct will be deemed right by men, and wrong by God. When the laws of God are approved and adopted by men, if their moral actions are conformable to them, their conduct will be deemed right by God and men. Dr. Smith has taken great pains to ascertain *wherein virtue consists*. It is easy to see, that any thought, emotion, volition, or agency that is a right moral action, is a *virtue*; and *right* moral conduct is *virtuous* conduct; so that there must be as many different kinds of moral virtue, as there are different kinds of moral laws, and moral

law-givers. When Christians speak of *virtue*, in distinction from courage, strength, or authority, they mean by it conformity to the moral law, which Jehovah has given for the government of our thoughts, feelings, volitions, and actions. With them it is synonymous with *righteousness*.

The inquiry, how men, if left to themselves, in a state of society, without any previous instruction, but in the possession of all the native faculties of the mind, *might* have formed *moral sentiments*, we leave to Dr. Smith, and other theorists. It is much like the inquiry, how human language *might* have originated, with which Dr. Smith has amused us in his "considerations," appended to his theory. He proposes, indeed, to show how language *was first formed*, but he has done nothing like it. The truth is, man was no sooner formed upon earth, than his Maker taught him at least the rudiments of language, and gave him some rules of moral conduct. In an anonymous work, entitled "Revelation Examined with Candour," we find the following judicious remarks:

"That God made man a sociable creature, does not need to be proved; and that, when he made him such, he withheld nothing from him that was in any wise necessary to his well being in society, is a clear consequence from the wisdom and goodness of God; and if he withheld nothing any way necessary to his well-being, much less would he withhold from him that which is the instrument of the greatest happiness a reasonable creature is capable of in this world. If the Lord God made *Adam a help meet for him*, because *it was not good for man to be alone*, can we imagine he would leave him unfurnished of the means to make that help useful and delightful to him? If it was not good for him to be alone, certainly neither was it good for him to have a companion, to whom he could not readily communicate his thoughts, with whom he could neither ease his anxieties, nor divide or double his joys, by a kind, a friendly, a reasonable, a religious conversation; and how he could do this in any degree of perfection, or to any height of rational happiness, is utterly inconceivable without the use of speech.—If sounds had any natural force to express things, it is impossible the meaning of them could ever be doubtful, even at the first hearing: and whereas the contrary to this is undeniably the truth; and there is no relation between sounds and things; and words signify things, from no other than the arbitrary agreement of men; it is evident, that language is not na-

tural, but instituted; and to suppose *Adam* not endowed with the knowledge and use of it, is to suppose him formed in a much worse condition than the birds of the air, or the beasts of the field; who have all natural means of communicating their wants and desires, and what other ideas are necessary to be communicated for their mutual aid and well-being, by uniform and regular sounds, immediately and equally intelligible to the whole species. And that the inferior animals have not the advantage of these sounds from instruction or the example of their parents is evident; because they are uniformly endowed with them in all regions, and at all distances from their own species; and therefore it is evident, that they have their several languages, such as they are, by instinct; that is, either immediately from the divine influence, or from some establishment of infinite wisdom in their formation; or in other words, that they are taught of God. And certainly none will be so absurd as to imagine, that God was less careful in the formation of men, or furnished them less perfectly for all the ends of society, than he furnished the fowls of the air, or the beasts of the fields; God forbid!—The perfection and felicity of man, and the wisdom and goodness of God, necessarily required, that *Adam* should be supernaturally endowed with the knowledge and use of language. And therefore, as certain as it can be, that man was made perfect and happy, and that God is wise and good; so certain is it, that when *Adam* and *Eve* were formed, they were enabled by God to converse and communicate their thoughts in all the perfection of language necessary to all the ends of their creation. And as this was the conduct most becoming the goodness of God, so we are assured by *Moses*, that it was that to which his infinite wisdom determined him: for we find, that *Adam* gave names to all the creatures before *Eve* was formed; and consequently, before necessity taught him the use of speech." Vol. I. p. 34—39.

This is a much more rational account of the formation of language, than the philosophical fable that men were in the first age of the world a set of savages, until their necessities compelled them by common consent to frame nouns, adjectives, and verbs. The original language of mankind may have been enlarged, and variously modified, according to the scheme of Dr. Smith, but it never was at first formed by mere human consultation and ingenuity.

The inquiry, how the different moral sentiments of mankind have actually been formed, is worthy of attention; but to ascertain the origin of each opinion concern-

ing moral laws, agents, and agency, would require a minute history of every man's mind, from his cradle to his grave. On this subject we shall offer but a few remarks.

Man possesses the requisite powers for the formation of moral sentiments, in the constitution of his mind, and the circumstances in which he is placed. It is as natural to him to form judgments upon *moral*, as upon other subjects. He contemplates certain laws of conduct, which have been proposed to him by some who have lived and acted before him, by some whom he deems wiser than himself; he approves of those laws, and resolves to act in obedience to them; they become his own rules, and so long as he judges them to be wise, good, and obligatory on him, his conscience approves of his conformity to them, or disapproves of any transgression of them. The greater part of all man's moral sentiments are the result of instruction, and the consequent operations of his own mind, upon that instruction. Thus the first man, Adam, came by his opinions of right and wrong, of propriety and impropriety, of justice and injustice. No sooner had God formed him, than he spoke to him, in audible language, which was the origin of that human speech for which man's organs were fitted; and began to teach him what course of moral conduct he ought to pursue. The instruction was contemplated, and the conscience of Adam approved of the mandates of Heaven. His mind conceived of the relations of a Creator and creature, and of the reasons resulting from his own and the divine character, why he should conform to the revealed will of his Superior and Benefactor; and his conscience, thus enlightened, informed him, that he *ought* implicitly to obey God. Man had faculties for the reception of instruction and the formation of moral sentiments in this manner; but had Jehovah never revealed his pleasure concerning man's conduct, neither by direct commandment, nor the constitution and government of the human mind, there never would have been any supreme, paramount moral law. *The revealed will of God is the only ultimate criterion of our moral actions.*

The first human pair having been taught of God, instructed their children, and their children's children for

nearly a thousand years; and these all derived many of their moral sentiments from Adam, after reflection upon his opinions and practice, as he did from his Maker. In this manner every man has derived many of his moral sentiments, for there is no living, thinking, sensitive man, who has not been influenced by the precepts and examples of those with whom he has lived, and especially by those of his parents, or of the guardians of his childhood and youth.

Having begun to form moral sentiments, in consequence of instruction, we often proceed to the establishment of other rules in our minds, by reflecting on our own experience of pleasure and pain, whether they consist in sympathetic or other feelings; and by reasoning from the principles of action already received by us. Our *feelings* furnish some of the most frequently influential *motives* for willing to reason, judge, and legislate, on moral subjects; and since we can attend to such subjects as we will, and to them almost exclusively, and can lay down laws only concerning things of which we think, it is not wonderful that in multitudes of instances our moral judgments coincide with the state of our heart. Hence we learn the importance of either having right feelings, or else of banishing them as much as possible, when we resolve to form a rule of moral action, or to decide concerning our own, or our neighbour's conformity to our moral code.

The reason why men approve of some actions in themselves and their fellow-men, and disapprove of others, we take to be this; every man has a conscience, and judges every other man to have one; every man has formed at least some general rules, which he thinks every man ought to know and regard; and, while he remains of this opinion, he must necessarily, from the connection which God has established between the judgment and the conscience, approve of conformity, and disapprove of non-conformity to his own moral sentiments. *It is as natural to man to approve of what he judges to be morally right, good, fit, just, and benevolent, and to disapprove of what he judges to be morally wrong, unfit, evil, unjust and malevolent, as it is to will from a sufficient induce-*

ment, or to act, so far as he has power, as he wills. If you ask, why it is natural to him, our answer is; that the infinitely wise God formed his nature; and he who made man a social, a voluntary, an intelligent agent, made him also, in his very constitution, a moral agent. *This is our theory of moral sentiments.* Whether it corresponds with the dictates of common sense, and the word of God, *judge ye.* If the Bible does not teach, that men have the faculty of conscience, which must be *exercised to discern between good and evil*, which may be blinded, and even *seared*, or rectified, and good, we have read it in vain.

APPROBATION is considered by Dr. Cogan, (*Philo. Treat.* p. 67,) as both "a passion and an affection;" and we should not wonder if many should hesitate in attempting to give this mental operation its place in the classification of mental phenomena; for every operation of conscience partakes of the nature of *a judgment and a feeling.* Hence some have called *approbation* an act of the judgment, and others an act of the heart. Dr. Reid, we think, has clearly shown, that it is neither the one nor the other, but a distinct mental act, that partakes of the nature of both. An act of the conscience is, in mental science, what the *participle* is, in the classification of the words of our language. Of *approbation*, however, Dr. Cogan says, "the term has never been profaned by the application of it to guilty pursuits, dishonourable success, or unworthy sentiments, however they may flatter our vanity, or be the completion of our wishes." He observes also, that "approbation accompanies complacency." We record it, as a rule of mental operation, that *the affection of complacency in a moral object cannot exist without some previous act of the conscience in approving of that object.* In other words, men cannot feel the love of complacency for any moral action, law, or character, without first *approving* of it as such. Could we proceed a little further and say, *complacency in moral good is always consequent upon the approbation of it, in the minds of men*, it would be a happiness indeed, for then *the hearts* of the sons of men would be as virtuous as their *consciences*. Let this animate us, that it shall be so, in every mind that is perfectly sanctified. We shall be like God, when we are

perfect; and he always feels complacency in all things which he approves.

It will follow, from what has just been said, that in regenerating a sinner, God rectifies his *conscience* before, (in the order of nature) he rectifies his *heart*. This is one part of the "enlightening our minds in the knowledge of Christ," which is essential to the *renewing of our wills*, and the *persuading of our hearts*. Our *consciences must be purged from dead works*, before we can serve the living God.

Dr. Cogan, and many others, seem much at a loss to determine wherein happiness and misery, or pleasure and pain, consist. "Should it be asked," says he, "in what do this good and evil consist? it would be difficult to give a satisfactory answer. To say that they consist in a certain consciousness of well-being, or of a comfortless existence, would be little more than to assert that happiness consists in being happy, and misery in being miserable." Philo. Treat. p. 38. It became him to settle this point; for he represents all our passions and affections, except his "introductory emotions," as originating in the *love of well-being*, or the *desire of obtaining happiness and avoiding misery*. We have already given our opinion, that *pleasure and pain are attributes of feeling*. If we had no feelings we should be the subjects of neither. *Pain* is more commonly applied to our *sensations* than to our *emotions*; but it is proper with either: and by *misery* is commonly intended some series of painful feelings; while *happiness* is expressive of some series of grateful sensations and affections. We speak, indeed, of a *happy thought*, sentiment, expression, or action; but we always mean, a thought calculated to excite some happy feelings; or a sentiment, expression, or action, that occasions some agreeable feelings in ourselves or others.

Since, therefore, all our happiness or unhappiness consists in our feelings, it is of peculiar importance to regulate them in such a manner as to obtain, and secure, the highest felicity of which we are capable. Dr. Cogan's "Ethical Treatise on the Passions," principally relates to this subject. It consists of three dissertations "on *well-being*, or *happiness*:" in the first of which he treats

of "the beneficial and pernicious agency of the *passions*;" under which term he now includes all our emotions: in the second of which he considers "the intellectual powers as guides and directors in the pursuit of well-being: and in the third, discourses "on the nature and sources of well-being." His last dissertation, or at least that portion of it which respects *the nature of happiness*, should have been first. We agree with him, that "it is very extraordinary that, although the possession of good be the incessant desire of every individual, mankind in general take so little pains to form adequate notions of this good; to examine minutely in what it consists, and by what specific means it can be obtained." p. 269. It is very extraordinary moreover, that so acute a philosopher as Dr. Cogan should not be able, after all his researches, to state wherein *happiness* consists, even after he had stumbled on the truth, that "where no *feeling* is excited, we are dead both to *pleasure* and *pain*." p. 272.

The second of these Dissertations must receive some attention. In it the author uses *intellectual powers*, as synonymous with *intellectual faculties*. How the operations of these faculties affect our happiness he proposes to consider. We have already shown, that every emotion is dependent, for its existence, on some antecedent thought, or intellectual operation; and we add that the greater part of our thoughts are followed by some feelings, which, according to their nature, are either pleasing or painful. Our happiness, or unhappiness, depends ultimately, therefore, in a great measure, upon our thoughts. Would we be happy, *we must regulate our thoughts* according to the counsels of our Supreme Ruler, who has informed us what operations of the understanding will produce glad hearts. If our thoughts are holy, our emotions will be holy also.

"The office of these powers," or, we would say, *of the seven faculties of the understanding*, "is to instruct us," *through divine assistance and revelation*, "in the knowledge of ourselves, our real wants and our mental resources; and of the existence, modes of existence, characteristic properties, influence, connexions, of every thing, and every subject, with which we may have any concern; that we may discover on what to place our

affections; the due degree of affection that each particular object may merit; and the due degree of hatred and aversion we should entertain towards those causes which endanger our welfare; that we may be able to select the proper objects of our choicest affections, the indulgence of which constitutes so large a portion of our felicity; that we may be able uniformly to act in such a manner, as to procure to ourselves, and communicate to others, as large a portion of *good*, as the state of humanity will admit, and escape the numberless ills to which it is exposed. It is also their office to place before us the line of conduct most productive of the grand desideratum HAPPINESS, both as individuals, and as connected and social beings; and render the mind familiar with such motives as may counteract and subdue its irregular propensities." *Ethical Treatise*, p. 146.

We add, it is the office also of these faculties, to ascertain what God has revealed as the rule of our duty to ourselves, our fellow-men, our God and Saviour; to be conscious of what we are doing; to remember what we have learned concerning our own obligations, character and conduct, and thereby make the necessary preparation for repentance and future obedience; to sit in judgment upon our own actions, and the moral conduct of those with whom we have any concern; to regulate all our feelings; and to furnish, or present all the motives which govern our wills; that thus knowing the Supreme Good, we may glorify and enjoy him for ever.

It must be deemed a matter of some interest, to ascertain the nature and number of these *intellectual faculties*. Dr. Cogan seems to have thought, that there are as many *faculties* as we have *powers*, or *modes* of intellectual operation; and no wonder, for he has never distinguished between a faculty and a power. Now the intellect has a power to do, every thing which it actually does perform; but some of its operations are simple, and others complex. There are as many faculties as there are modes of *simple operation*; but a *complex operation* is the result of two or more of the seven faculties which we have enumerated, and not of a distinct faculty. Some of our *powers* of intellectual operation, of course imply the existence and energy of only one faculty, in conjunction with whatever else is requisite to produce the operation; while others imply the existence of two or more faculties, and

their co-operation, in producing complex operations. These truths will be illustrated in the examination of the real or imaginary faculties enumerated by Dr. Cogan.

He writes, 1st, of a faculty of possessing *Ideas*. This is our faculty of *Conception, Understanding, or Intuition*; for by *an idea* we mean an act of the mind, in conceiving, apprehending, or understanding any thing. Dr. Reid has abundantly evinced, that in the language of common sense, a notion, an idea, and a mental conception, denote the same thing. Dr. C. has written a good deal that is unintelligible on this subject; but taking the word in our own acceptation of it, we agree with him, that "An Idea is the grand exciting cause of every passion and affection." p. 153. It is not, however, of every *sensation*.

His 2nd faculty is that of *Perception*; to which we have nothing to object; for we certainly *perceive* external objects, through the instrumentality of our *five senses*, and have, therefore *five classes* of perceptions. But we do object to his remark, under this head, that *Perception is the basis of every other mental operation*; for it is not true. Conception, memory, and consciousness, are no more dependent on Perception by the senses, than Perception is on them. Each of them is an original faculty of the mind.

With his 3d "faculty," of *Attention*, we have no acquaintance. ATTENTION we think the name of a complex mental operation, which includes *a judgment* that something may be perceived, or understood, or inferred, remembered, or known, and *a volition* to keep the bodily organs in a condition favourable to the expected perception, or the faculties of the understanding employed in such a way as we think most likely to secure the object of attention. Let an officer cry "attention" to his soldiers, and if they *will* to hear his commands, fix their eyes on him, and listen, that they may know his pleasure, they exemplify the mental operation of *attention*.

INQUIRY, instead of being a 4th faculty, is a complex mental operation, which includes *a volition* to frame propositions, and state them in the form of questions concerning any subject; together with the exertion of our

faculty of agency, upon our conception and judgment in doing what we have willed.

OBSERVATION is a complex mental operation, (and not a 5th faculty,) which may be resolved into a *volition* to perceive what may be perceived in relation to any external object, for some time. It is a voluntary, *continued* perception of objects. We *see* a man at once, but we *observe* him, if we continue, from willing it, to see him for any while. Hence a statement of any thing which we have perceived is called an *observation*.

Dr. Cogan names, as a 6th faculty, CONSIDERATION; which we conceive to be a voluntary, and for some time, *continued* conception, intuition, or remembrance of something. Thus we *observe* external things; and we *consider* our own and our neighbour's thoughts, feelings, volitions and actions. "Thus saith the Lord, *consider* your ways."

REFLECTION, Dr. C's 7th faculty, we deem nothing more than a voluntary exertion of some one of our intellectual faculties, in relation to something before experienced, or known. Reflection most commonly denotes the *turning again* of the attention of the mind to itself, and its own conscious operations.

8ly. INVESTIGATION is the institution of an inquiry into any subject, from the *desire* or the determination to form some judgment concerning it.

9ly. CONTEMPLATION is a voluntary, general, and serious consideration of any object. It is "an extensive survey" of something, as from some elevated, and sacred temple.

10ly. MEDITATION is the consideration of any subject with a view to some future conduct or event. Thus, we *meditate*, what we shall say or do, when we are brought into judgment. "Meditate on these things:" think on them before hand, that you may hereafter think, speak, feel, and appear, as it will be desirable you should.

11ly. Dr. Cogan's faculty of UNDERSTANDING is our faculty of *Conception*, by which we form notions of any object. We sometimes style it as he does. When this faculty is employed in *conceiving of images*, it is

called the *Imagination*; for *imaginations* are but a species of *conceptions*. Dr. C. and many others, require for the work of imagination, a distinct faculty, without any sufficient reason.

12^{ly}. COMPREHENSION is nothing more than an extensive and firm understanding of any thing. It is a name used to denote a particular operation of the faculty of *Conception*.

13^{ly}. Dr. Cogan mentions the faculty of CONCEPTION. There is such a faculty, but not distinct from that by which we have *ideas*.

14^{ly}. DISCERNMENT is the name for any act of *conception* which has some difference between two things for its object. We should *discern between good and evil*.

15^{ly}. DISCRIMINATION is the name of any act of the *judgment* which has some difference for its object. We *discern*, when we apprehend a difference; we *discriminate*, when we frame a judgment in relation to that difference.

As the 16th faculty, Dr. C. gives us ABSTRACTION. It must be confessed, that the greater part of metaphysical writers of the modern school consider abstraction as the work of *the faculty of abstraction*, to which they assign the work of manufacturing *abstract ideas*. If abstraction is a simple mental operation they are correct; if it is a complex one, we have yet proof of no more than seven intellectual faculties. In abstracting we "separate, in idea, qualities and characteristic peculiarities, from the bodies and subjects to which they essentially belong; and consider them as if they possessed a distinct and independent existence." p. 175. And is this one simple act of mind? It rather appears to us, that in abstraction we perceive, or conceive of objects, and their attributes; that we resolve to banish some of these attributes from our consideration at particular times, and to consider the remainder; and that our faculty of agency is obedient to our will in this matter. We will also to contemplate an attribute without regard to any one particular object of which it is an attribute, and we do what we will. These attributes when thus abstracted from the objects to which they belong, receive names. Thus we perceive a *green*

leaf, a *green* window-blind, a *green* grasshopper; we perceive a leaf, and its *attribute*, expressed by the adjective *green*, and so of the rest; and since we find the same attribute belonging to several different objects, we determine to conceive of the attribute, while we banish from our attention those objects, and that we may speak of this attribute as common to many things, without any consideration of the things themselves, we call it *greenness*. It is *greenness* which we attribute to the leaf, the window-blind, and the grasshopper, when we say they are *green*.

Abstraction implies the conception of a whole thing, and of its parts, and attributes, together with the volition to think of a part, or an attribute, without regard to the whole. If this can be done with any one faculty, we have not yet discovered it in ourselves, and we doubt if others have in themselves.

In the 17th place, Dr. C. treats of *the Association of Ideas*, for which he thinks we must have a distinct faculty. This likewise is a complex operation. We not only discern and discriminate between objects, but we *compare* them. We perceive, or conceive of, the attributes of several different objects, and *judge* many objects to be similar in one, or more, of their attributes. Upon the discovery of some similarity in objects, we resolve to put them together in the same class of things. Thus we put all things which have the attribute of green, into the class of *green things*. This is really the process of association or classification; and we not only associate ideas, but feelings, judgments, and all other mental operations, as well as material and spiritual substances. This classification is of peculiar service to the memory; for the recollection of a single object in a class is often followed by the spontaneous remembrance of many other things in the same bundle of ideas.

In the 18th place, Dr. C. gives us *Reason*, and in the 19th, *Judgment*. We are happy to recognize our friends, and hope our readers will receive them, in conjunction with five other intellectual faculties, as their guides, under God, to perfect bliss. To these are immediately addressed all the means of grace, that are ultimately design-

ed to meliorate our hearts; and whenever these means are rendered effectual by the Spirit, to the sanctification of our thoughts, our emotions, by an established law of the mind, will become holy also.

ARTICLE II.—*A Plea for Sacramental Communion on Catholic Principles.* By J. M. Mason, D. D. New-York, 1816, pp. 400, 8vo.

It is worse than in vain to decry the peculiarities of an author, as if they must necessarily be faults. They may constitute the chief excellencies of his performance. Indeed, it is the general fault of authors that they have no distinguishing traits of style; because they have none of thought; but write in a very common, dull, stiff manner, like the great herd of professional scribblers, who write for pay and not for their own pleasure, nor from a desire to do good. Those who have *no peculiarities*, may depend upon it, that they will not be read, unless it is by a few partial friends, who may love their persons, and therefore consent to doze over their pages.

Of the work before us, we are happy to remark, that it is in general written with classical accuracy; and as for the singularities presented, they “smack,” (to use one of his favourite terms) of Dr. Mason. If he were just like the great mass of good men, we should be heartily sorry for it. We love a variety, and thank God for it. No one need inform us what productions are from Dr. Mason's pen: they speak for themselves, and bear the impression of his character.

His PLEA is principally designed to convince the *Associate Reformed*, the *Associate*, and the *Reformed Presbyterian Churches*, that receive the same confession of faith, form of government, and directory for worship, that they ought to manifest their love to each other, by a friendly intercommunion with their brethren in the ordinance of the Lord's supper. Each of the two last mentioned denominations has hitherto thought it to be its

duty to continue in an insulated state. They refuse to receive by recommendation any minister of the gospel, or private christian, from any other church; they dismiss none with testimonials of their regular standing; and have formerly fulminated the excommunication of their Sessions and Presbyteries against the few individuals who have dared to hear the gospel preached by any other Presbyterians than those of their own respective cast. Something of their rigidity, they have, however, relaxed of late. The Associate Reformed Church, was in the same insulated state, as it respects communion, until, in 1810, Dr. Mason so far disregarded the custom of his tribe, as to celebrate the Lord's supper with the Rev. Dr. Romeyn, and the conductor of this Review, in the Presbyterian Church in Cedar Street, New-York; with communicants under the care of the General Assembly. For this *aggravated offence*, as it was deemed by many of his southern and western brethren, Dr. Mason was called to answer before the Synod of the Associate Reformed Church, more than once: and the necessity he found of repeatedly vindicating himself, before *weak consciences*, produced the PLEA on our table.

He does not undertake his work by halves; but writes for the whole church of God on earth; which, he contends, is ONE; and ought to evince her unity before all men. However men may judge upon the subject, the Lord esteems all those different denominations that *hold the Head*, in all things essential to constitute the Christian profession, but different members of one body. "*As the body is one, and hath many members; and all the members of that one body, being MANY, are ONE BODY; so also is Christ. For by one spirit are we ALL baptized into ONE body, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to drink into ONE Spirit. For the BODY is not ONE member, but MANY.*"* On this passage Dr. M. rests the proof of the unity of the visible church.

To this whole church, and to every individual of it who credibly professes knowledge to discern the Lord's

* 1 Cor. xii. 12—14.

body, and faith to feed upon him, has the Redeemer given the ordinance of the sacramental supper. Hence our author argues most cogently that,

“The members of this body of Christ have a common and unalienable interest in all the provision which God has made for its nutriment, growth, and consolation; and that simply and absolutely, because they are members of that body. Therefore,

The members of the church of Christ, individually and collectively, are under a moral necessity, i. e. under the obligation of God's authority, to recognise each other's character and privileges; and, consequently, not to deny the tokens of such recognition. Sacramental communion is one of those tokens: therefore, the members of the church of Christ, *as such*, are under the obligation of God's authority to recognise their relation to Christ and to each other, by joining together in sacramental communion. Nor has any church upon earth the power to refuse a seat at the table of the Lord to one whose ‘conversation is as becometh the gospel.’ If she has, she has derived it from some other quarter than her Master's grant: and founds the privilege of communion with *her* in something else than a person's ‘having received Christ Jesus the Lord, and walking in him.’ Let her look to herself, and see what account she shall be able to render of her usurpation.

This general conclusion, flowing irrefragably from the scriptural doctrine of the unity of Christ's body and the union and communion of its members, is illustrated and confirmed by a consideration of the *tenure* by which all Christian churches and people hold their Christian privileges.

But, to press the matter a little closer. These true churches and Christians have a right to the holy sacraments, or they have not. If not, it is a contradiction to call them true churches: the rightful possession of the sacraments being essential to the existence of a true church. They have then such a right. How did they obtain it? By a grant from the Lord Jesus Christ, unquestionably. He gave all church-privileges to his church catholic; and from this catholic grant do all particular churches derive their right to, and their property in whatever privileges they enjoy.* Other true churches, then, hold their right to all church privileges by the very same tenure by which we held ours: and, consequently, the members of those churches have the very same right to the table of the Lord as the members of our own. By what authority, therefore, does any particular church undertake to invalidate a right bestowed by

* See the *WESTMINSTER Confession of Faith*, ch. xv. and *Form of Church government*, at the beginning; with the scriptural proofs.

Christ himself? And what less, or what else, does she attempt, when she refuses to admit Christians from other particular churches to the participation of any ordinance which Christ has established for their common use? The sacramental table is spread. I approach and ask for a seat. You say, 'No.' 'Do you dispute my Christian character and standing?' 'Not in the least.' 'Why, then, am I refused?' 'You do not belong to *our* church.' '*Your* church! what do you mean by *your* church? Is it any thing more than a branch of *Christ's* church? Whose table is this? Is it the *Lord's* table, or *your's*? If yours and not his, I have done. But if it is the *Lord's*, where did you acquire the power of shutting out from its mercies any one of his people? I claim my seat under my Master's grant. Show me your warrant for interfering with it.'

Methinks it should require a stout heart to encounter such a challenge: and that the sturdiest sectarian upon earth, not destitute of the fear of God, should pause and tremble before he ventured upon a final repulse. The language of such an act is very clear and daring. 'You have, indeed, Christ's invitation to his table; but you have not *mine*. And without *mine*, *his* shall not avail.' Most fearful! Christ Jesus says, *do this in remembrance of me*. His servants rise to obey his command; and a fellow servant, acting in the name of that Christ Jesus, under the oath of God, interposes *his* veto, and says—'You shall not.' Whose soul does not shrink and shudder!'

Having briefly stated the Christian DOCTRINE on the subject of communion, Dr. M. proceeds to a consideration of FACTS. He renders it manifest, that in the days of the Apostles, all who made a credible profession of faith in the fundamental doctrines of Christianity, received each other in fellowship at the Lord's table; notwithstanding many imperfections in knowledge and christian character. He might have proved, that our Lord himself, dispensed his own sacramental supper, in the first instance of its celebration, to Judas, among the other apostles, because he was at that time a visible member of his Church, in regular standing. Hence, if we personally knew that a professing brother was a traitor and a hypocrite, we would administer the supper to him, and celebrate it with him, until he could, by a regular, scriptural process, be suspended from church-privileges. Even so has our Lord and Master ordained that we should do, by his own example.

Dr. M. next proceeds to show, by a thorough exami-

nation of the history of the *primitive church*, that from the days of the Apostles to the close of the fourth century, professing christians evinced the unity of the visible church by a free communion with each other; notwithstanding they differed about *rites and customs in worship, forms of government, and subordinate points of doctrine*, and even while they were allowedly imperfect in *moral discipline*. The *Novatians* and *Donatists* were the first sectaries that set up "separate and restricted communions;" but this they did "upon the avowed principle that the Catholic church from which they withdrew, had ceased to be the church of Christ." Had their plea been well founded, their conduct would have been correct; but their objection to the body of professors which they denounced, was wholly insufficient, being nothing more than this, that they were lax in discipline, and censurable for restoring lapsed persons.

Passing over the dark ages of the Church, our author next proves, that the Reformed Churches manifested the same spirit, and copied the example of the Apostolical age. They denied the Roman Catholic community to be any portion of the Catholic Christian Church; but as a general rule, the Protestants held communion in the Lord's supper *with all whom they acknowledged to belong to Christ*, by a credible profession of Christianity. "The first instance," says Dr. M. "in which one of the reformed churches openly renounced the fellowship of another;" occurred through the influence of Archbishop Laud, in 1634. Until his high church pretensions were set up, and the non-conformists were ejected, the Episcopalians, Presbyterians, and Congregationalists of Great Britain continued to have fellowship in the breaking of sacramental bread. "The *English ANABAPTISTS*, in 1644, while the Westminster Assembly was sitting, published their confession of faith, which was strictly Calvinistical, excepting in the article of baptism, but on account of that difference they declined communion with the other reformed churches,—a narrowness which greatly displeased and scandalized their Christian neighbours." p. 256.

In later times, nearly every denomination of Christians

has, in a greater or less degree, followed this pernicious example. The most unreasonable and senseless divisions, that have prevented the intercommunion of Christians, have been exhibited among the Presbyterians. There are at least eight different sects of us, that have substantially the same creed and form of government. Five of these adhere to the very same Confession of Faith. And yet the professing Christians of these Presbyterian sects, have generally speaking, had as little intercourse of a religious nature, with each other, until lately, as the Baptists, and the Episcopalians. We refer to the Presbyterian Church in the United States, to the Reformed Presbyterians, to the Associate Presbyterians, to the Associate Reformed Presbyterians, to the Cumberland Presbyterians, to the German Calvinists, to the German Lutherans, and to the Reformed Dutch Church. The first of these bodies, with the exception of a few congregations, has always offered a seat at the Lord's table to any member known to be in regular standing with any one of these, or of the Congregational Churches. But it is only a late thing that some of the Associate Reformed, and Reformed Dutch Churches have returned the Christian courtesy, or accepted of the invitation. In remonstrating with all visible Christians who practically excommunicate one another, Dr. M. is uncommonly eloquent; and his delineation of "the consequences of sectarian, as opposed to Catholic communion," is executed in a very impressive style. Every professor of the religion of Jesus in America, who is an advocate for restricting communion to his own sect, ought to read this book with attention; and ought to feel himself bound to answer it, or to relinquish his excluding scheme.

The most plausible objection that can be brought against the practice which we recommend to our fellow Christians, is, that it has a tendency to render nugatory all our contentions for the faith once delivered to the saints, and exertions to render our brethren sound in doctrine and discipline. Dr. M. has sufficiently refuted this statement. We would, at all proper times, write, preach, and pray, against all the erroneous sentiments of our brethren in Christ: and we would refuse to ordain

any Elder, of any kind, not sound according to our confession. By celebrating in love, the death of our common Lord with those pious persons who are erroneous, we should not yield one tittle of the truth. Let others show if they can, that their rejection of a Christian whom the Lord has accepted, and the repulsion of him from the communion table, is likely to convince him of the truth on certain doctrines about which he and they may differ. Let them show their warrant for making the eucharist a rod, for whipping false theories out of Christians, and true ones into them.

Were all the denominations of professors, who acknowledge each other to be members of the visible Church of God in the world, to celebrate the Supper together, as they have opportunity, it would be a public recognition of their essential unity; would stop the mouths of many infidels; and would promote such a spirit among themselves as is best calculated to discover and receive the truth. It would by no means follow from such communion of saints, that our different forms of ecclesiastical government are to be demolished, before we are convinced that they are unscriptural; or that any one denomination should make him a Pastor, elder, or other officer, whom they should deem incompetent, from any cause.

In what way the Baptists may consistently acknowledge other denominations that maintain the gospel, and substantially, at least, the ordinances of Jesus, their own celebrated brother, the Rev. Robert Hall, has already shown.

Next to the Baptists, it seems most difficult to convince the Protestant Episcopalians, that they are in duty bound, to our common Head, to receive other sections of the visible church as members with themselves of one body. Others have comparatively few obstructions to be removed in their progress to a visible union and communion. Others deny not the validity of every other ministry and of their ministrations, except their own, as the high churchmen now do; and thereby *unchurch* all professors but themselves. The Methodists are Episcopalians in their doctrines of government, but, so far as we

have learned, are not prepared to deny the validity of Presbyterian ordination.

It must be granted, however, that *differences about government* have done much to promote the disjoining of the body of Christ, among all its members; and could we all come to *an agreement on this subject*, it would be comparatively easy to effect a reconciliation about the essentials of a Christian profession.

With a view to promote the great design which occasioned the Plea before us, we beg the attention of our readers to what we shall denominate *A Scriptural Form of Government*. Should it in their judgment prove to be such, it will tend to harmonize the jarring Episcopalians and Presbyterians. We verily think it the form authorized by apostolical example.

The Church was found in being by Christ and his apostles. It was first organized by an ecclesiastical covenant made with Abraham. It comprehended him with all his circumcised domestics and posterity, not specially rejected. It included all who made a credible profession of the religion of Abraham, together with their families. Abraham was the first *Elder*, or *Presbyter*, in the visible church, by special appointment of God; and he officiated as a minister of religion, offering sacrifices and prayers, performing circumcision, and instructing the Church. He was a Pastor and a Presbyter; he was both a Teaching and a Ruling Elder. He received his ordination to office immediately from the great God.

During the patriarchal age of the church, this office ordinarily descended from the father to the first born son, who was a Ruling and a Teaching Elder in the family, in the absence of his senior, and after his death. Through the special blessing of the father, however, the honour and privileges of the birth-right might be transmitted to a younger son; as it happened in the case of Jacob, whose Bishop, Isaac, ordained him by prayer and the imposition of hands, instead of Esau, who sold his birth-right.

This course of things was pursued until the members of the visible church became numerous; when several families, that were neighbours, assembled themselves on

the sabbath in one place, for social worship. This collection of people was called a *synagogue*, and the place in which they convened soon after received the same name; just as we use *Church*, a word of the same import, for a company of people called together for worship, and for the house of their religious solemnities.

In each *synagogue* were several *Elders* or *Presbyters*, (for these are two English terms answering to one word in the original,) and a plurality of them, convened to lead in the worship of the synagogue of which they were members, or to transact other ecclesiastical business, constituted *A Presbytery*. This Presbytery ruled, and taught, in the concerns of religion, the synagogue of which it was a constituent part. To the visible Church, consisting of a multitude of such synagogues and their Presbyteries, Christ came, and called it "his own;" but "his own" Church, as a body, "received him not."

Of the existence of such synagogues, and Presbyteries in each of them, (for a plurality of *presbyters*, convened for ecclesiastical purposes, make a *presbytery*,) we have abundant proof in the New Testament. Paul and Barnabas "came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and of the prophets, **THE RULERS of the synagogue** sent unto them, saying, *Men, Brethren, if ye have any word of exhortation for the people, say on.* Then Paul stood up," and preached. Acts xiii. 14. "Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day." Acts. xv. 21. By whom the law was read in the synagogue, we may learn from attending one in our own day; for modern synagogues are fashioned after the pattern of the ancient ones. The Elders occupy the highest seat, and the chief of them, who is devoted to the duties of a Minister, reads, and expounds the scriptures. In his absence, one of the other elders reads the word of God, and leads the people in their devotions; or at the request of the presbytery, a travelling elder, or visitant, may do the same. Hence Christ, and the apostles, being recognized as Jews and public teachers, were commonly invited by the chief ruler, or the presbytery, to speak in

the synagogues to which they resorted. "As his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias." Having read a portion, "he closed the book, and he gave it again to the minister," that is to the teaching Presbyter, who had given it to him: after which he *sat down* and preached the gospel, until his apparently religious hearers "were filled with wrath." Luke iv. 16, 20, 28. In Corinth, Paul "reasoned in the synagogue, every sabbath, and persuaded the Jews and the Greeks." "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." We learn too, that Sosthenes was the chief ruler of a synagogue. Acts xviii. 4, 8, 17. We are told, Mark v. 22, that Jairus was "*one of the rulers of the synagogue.*" If each synagogue had a *chief* Presbyter; and if it was proper to speak of *one of the rulers*, as if there were others beside him, then we infer, that each synagogue had a plurality of Presbyters; and that among their number some one was, in some respects, *chief*.

How these elders or presbyters were ordained, before the incarnation, the Bible has not particularly informed us. We find, however, that *Elders* were continued in the church, after the introduction of the Christian dispensation of the covenant of redemption.

The Apostle Peter, informs us, that notwithstanding his apostleship, he was "also an Elder." 1 Pet. v. 1.

In commencing his second and third epistles, the Apostle John styles himself "the Elder."

That every particular Christian synagogue, or congregation, organized by the apostles, had a plurality of Elders, may be argued from the following passages: "When they," Paul and Barnabas, "had ordained them *Elders* in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 23. "For this cause," says Paul, "I left thee," Titus, "in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee."

The existence of Elders in the Church under the pre-

sent dispensation, will be manifest also, from a citation of passages to show what were the duties of Elders.

They were required to pray with the sick. "Is any sick among you? Let him call for the Elders of the Church; and let them pray over him." James v. 14.

Elders may act as the almoners of the church. "The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the Elders." Acts xi. 29, 30.

Elders may publicly instruct the church, and superintend her spiritual concerns. "The Elders which are among you I exhort,"—to "feed the flock of God which is among you, taking the oversight thereof." 1 Pet. v. 1, 2. "And from Miletus," Paul "sent to Ephesus, and called for the Elders of the Church. And when they were come to him, he said unto them,—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." Acts xx. 17, 18, 28.

Elders may hear, consult, and decide in ecclesiastical councils. "The Apostles and Elders came together for to consider of this matter." After hearing Peter, it pleased "the Apostles and Elders, with the whole church, to send chosen men of their own company to Antioch;" with a copy of their decision on the case referred to them. Acts xv. 6, 22, 23. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders." Acts. xvi. 4.

Elders are to examine the credentials of itinerant teachers, and to receive or to reject them. "And when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders." Acts xv. 4.

Elders are to exercise Christian discipline in the church. This is implied in *overseeing* the church; and is taught in the exhortation, "Let the Elders that *rule* well be counted worthy of double honour." 1 Tim. v. 17.

In a particular church, one or more of the elders may be called in providence to public preaching, while the others, for the time being, are not required to devote themselves exclusively to this work. "Let the Elders

that rule well be counted worthy of double honour, *especially they who labour in the word and doctrine.*" 1 Tim. v. 17.

One Elder, travelling as an Evangelist, may organize particular churches, and ordain Elders. Titus was authorized to do this; and each Elder he was to ordain is called a *Bishop*, whether he was to labour in word and doctrine habitually or not. "*I left THEE in Crete, that THOU SHOULDST ORDAIN ELDERS,—if any be blameless,—for a BISHOP must be blameless.*" Tit. i. 5, 6, 7. *A bishop* is an overseer, or ruler in the church. *The bishop* of a particular church is *the chief Elder*; one who devotes himself to the work of overseeing and feeding the flock.

Two or more Elders may conjointly ordain other Elders. Paul and Barnabas did this. Acts xiv. 23. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." To make a Presbytery it is requisite that there should be at least two *presbyters*, that is *Elders*, present. Paul and Barnabas, in any place, and at any time, at which they chose to meet for the transaction of ecclesiastical business, constituted A BIBLICAL PRESBYTERY.

Those Elders who statedly *labour in the word and doctrine* are styled in the holy scriptures, Ministers, Pastors, Ambassadors, Teachers, and the Angels of the churches. "Ministers of the word." Luke i. 2. "Who then is Paul, and who is Apollos, but ministers by whom ye believed." 1 Cor. iii. 5. We read also of "the ministers of Christ," and of "able ministers of the new testament." 1 Cor. iv. 1, and 2 Cor. iii. 6. They are "the ministers of God," and "Ambassadors for Christ." 2 Cor. vi. 4, and 2 Cor. v. 20. In Rev. ii. 1, 8, 12, 18, &c. we read of *the angels of the churches*, in such a manner as to convince us, that while all Elders are Bishops or Overseers, all Bishops are not Angels, Messengers, Heralds, or Preachers. In Ephesians iv. 11, these same officers in the church are called *Pastors*, and are distinguished from *Apostles* and *Prophets*, who were not only Elders, but extraordinary officers, miraculously qualified; and from *Evangelists*, who were Elders that devoted

themselves to the preaching of the gospel, without having the pastoral charge of any particular congregation.

Any Elder, when occasion offered, might administer the ordinances of baptism and the Lord's supper. The officiating pastor in a congregation usually dispensed the sacraments; but we frequently read of single, travelling Elders who baptized suitable candidates; and the right of administering baptism and the Lord's Supper is not restricted in the Bible to any one class of Elders. Each Elder may *feed*, by administering the word and sacraments, the flock of God.

We lay it down as a proposition, which we defy any one to disprove, from the word of God, that there is but one kind of ordination for Elders, whether they merely *rule* in conjunction with a minister of the gospel, or *besides ruling, labour in the word and doctrine*. This one kind is by prayer, and the laying on of the hands of an Elder, or of a Presbytery.

The system of Presbyterianism now in practice, allows a minister, or teaching Elder, to ordain a ruling Elder, but not to ordain an Elder who shall be devoted to the work of the ministry. It allows too, of the ordination of a Ruling Elder without the imposition of any one's hands, for which no scripture warrant is produced. It requires the imposition of the hands of a Presbytery to ordain a teaching Elder in every case; and would thereby invalidate the ordination of a teaching Elder by Titus.

In the Presbyterian Church, would we follow the Bible implicitly, we ought to ordain teaching and ruling Elders alike; and it may be by the hands of an Evangelist like Titus, or by a Presbytery, like that which ordained Timothy.

We now admit Ruling Elders to sit in Presbytery, to examine candidates, and vote on the question whether they shall be ordained or not, and yet we absurdly enough deny them the privilege of ordaining either a Ruling or a Ministerial Elder. Yet all must allow, that the mere imposition of hands as a token of the transmission of authority, is something inferior to the vote by which it is decided that one shall be clothed with the power of an Elder. A case may occur in one of our

presbyteries, as they are at present organized, that all the ministers, or a majority of them, may be opposed to the ordination of a candidate; and yet the Ruling Elders may constitute a majority of the whole Presbytery in favour of his ordination. In such a case his clerical authority would be derived from men, who, according to the Presbyterianism now in force, have no power to transmit such authority.

Every Elder in a Presbytery really has power, from the scriptures, to lay on hands in ordination; and this should be acknowledged; or else the Ruling Elders should be excluded from voting on the question, whether a candidate shall be created a Presbyter or not, as well as from the ceremonies of ordination. Let us own them to be complete *Presbyters*, or else exclude them altogether from our *Presbyteries*.

The only passage in the bible which makes a distinction between Elders, is that recorded in 1 *Tim.* v. 17, from which it appears, that some Elders in the same church *rule*, and *do not labour* in the word and doctrine; that is, do not give themselves habitually to the study of the truth and the public preaching of the gospel; whereas some others do both. It will not hence follow, that they were differently ordained; or that one received more power to teach, ordain Elders, administer the sacraments, and exercise discipline, than another. It merely follows, that there were in the church a plurality of elders, and that some of them were called to officiate steadily as ministers of the gospel, while the others were not. Such cases occur in our day; for we have known churches that contained several ordained Elders, of the clerical order, as Ministers are styled, all of whom were acknowledged rulers, while one only, by the invitation of the people, actually *fed* the flock, or preached the word, and administered the other ordinances of religion. Had this Pastor died, or been removed, any one of his fellow Elders might have been called by the people to exercise the chief pastoral care, and might have succeeded to the office of chief ruler of the church, without any new ordination.

From what has been said, it will be evident, that every

duly organized particular church should contain within itself a presbytery, competent for the ordination of other elders, and the government of the church over which they are overseers. This is the smallest presbytery which can exist, if it is constituted by no more than two elders; and it is the body for which the Reformed Dutch Church has substituted her *Consistory*; the Episcopal Church, her *Vestry*; the Congregational churches their *Committee* of the communicants; and the Presbyterian Church, her *Session*.

A presbyterian church session is really the presbytery of that church, unless the omission of a part of the common ceremony of ordination, the laying on of hands, be judged sufficient to invalidate the ordination of those officers called *Ruling Elders*.

Although the Presbytery of a particular church has the right of ordination, and although each Presbyter of that Presbytery has the same right, yet all things that are lawful are not expedient, at all times, and under all circumstances. Were there but one single congregation of Presbyterians in this country, the Presbytery, or the individual Presbyters of that congregation, would be under indispensable obligations to ordain successors to themselves, and elders for any new congregation that might be formed in connexion with the first.

There are many presbyterian congregations that exist contiguous to each other. We must therefore apply to them the general principles, that the visible church of God is one; and that all the different sections of it ought, as far as possible, to harmonize, and express their unity. These congregations ought, by their own agreement and profession, to be united in government, as they are in doctrine; and no one should needlessly act in any matter of general concern without the concurrence of all; or if any difference arises, the majority of the whole church, consisting of the united congregations, is the last resort upon earth.

The Elders of all these congregations being convened for the purpose of consulting and deciding in any matter touching the welfare of the congregations to which they belong, according to the scriptures, constitute the Pres-

bytery of those united congregations. This might be called a *larger*, as the first described was a *particular Presbytery*.

Should all the Presbyterian Churches in a State or Province, by the convocation of all their Elders, thus form a judicatory of the church, it would be a *Provincial Presbytery*, answering to one of our present Synods; and the Presbytery of all the united presbyterian congregations in our country, would be the Presbytery of the Presbyterian Church in the United States; which might be called *national*; as a presbytery thus composed from all the Churches of Christ in the world would constitute the *Catholic Presbytery*.

It may be objected, that a convocation of all the Elders of all the separate congregations of the true Zion is utterly impracticable; and this but prepares the way for the introduction of another principle, which God has justified in relation to his own government, the dispensation of his justice and mercy, the families of the earth in their domestic relations, civil governments, and his church. We mean the principle of *representation*.

A *provincial presbytery* might be formed by a delegation from all the larger presbyteries within its bounds; a *national presbytery*, by a representation from the *provincial presbyteries*; and a *Catholic*, from all the *national judicatories*.

The principle of representation is already admitted and acted upon, in the formation of the General Assembly; of the State, and General Conventions of the Episcopalian Clergy; of the General Associations, Councils and Conventions of the Congregationalists; and indeed of the larger judicatories of all denominations of Christians.

Each larger, provincial, national or Catholic, presbytery possesses, by scriptural right, all the power over the section of the church represented in it, that a particular presbytery has over the congregation of which it is a constituent part. Of course, each presbytery has both original and appellate jurisdiction, in all matters with which they have scriptural warrant to concern themselves.

Such is the Presbyterianism which appears to us to be authorized by the Bible. Such is the Presbyterianism

with which we shall now compare Episcopal and Congregational church government.

Let us take, for example, the Protestant Episcopal Church of Pennsylvania. It is ONE CHURCH, whose members convene for public worship in several Christian synagogues, or churches. It has one chief Elder, the Rev. Wm. White, D. D., who has, by the choice of the whole Church, undertaken the pastoral office over the whole. He is the Teaching as well as Ruling Elder, the Pastor, the chief Bishop, and the Angel of this one church. All those assistant overseers, teachers, and rulers in the Church, who are styled Presbyters or Priests, and Deacons, are really Elders of this one church, having been ordained *by the chief Elder* of this church, as Titus ordained elders in every city of Crete; or else *by a Presbytery*, consisting of Dr. White and those presbyters who presented the candidates, publicly declared that they had examined them, and united with him in the laying on of hands in ordination. Hence, the ordination of a Protestant Episcopal Bishop by the concurrence of three Bishops; and of a Priest, or Presbyter, or Deacon, by one Bishop with the concurrence of at least one Presbyter, who commonly imposes hands with his chief Elder, is strictly, and scripturally, a *presbyterian ordination*. Bishop White now is, and on his death, or resignation, any one of his fellow Elders may be, if elected, *the minister* of the church, without any additional ordination.

The great error of the Episcopal form of government we think is this, that the chief Elder does not, by a single ordination of a man, clothe him with authority to perform the whole work of an Elder, whenever and wherever the providence of God may call him, either to rule, preach, ordain, or dispense the sacraments. This should be done when a man is first ordained, and improperly called a *Deacon*. This same man needs no second ordination, when he is called in providence to be a teaching Presbyter in a particular section of the church, and no third imposition of hands when he is elected to the office of chief Ruler in the whole Christian Synagogue.

When an Elder or Presbyter is chosen to exercise the chief pastoral office over a church, he may with propriety

be *installed*, but re-ordained he should not be; for if he has been properly ordained, he has already authority to perform all the duties of the chief Bishop, or Minister.

The Presbyterians often commit an error equally great, in ordaining a person to the office of a Ruling Elder, and then subsequently ordaining him again, to clothe him with ministerial power.

The Bishop of the Episcopal church has just the same power in the whole of his diocese, that a Presbyterian Bishop has in his, which ordinarily consists of only one congregation, but sometimes of two or three.

How large a flock may be, over which an Elder may have the chief episcopacy, the Bible has not informed us. That it ought not to be so large that he cannot act as the *overseer* of it, is a dictate of common sense; but he may have the oversight of many particular congregations, so far as to teach and rule them by the assistance of his co-presbyters.

The Episcopal church resembles a large collegiate presbyterian church of many congregations, that have all chosen one man for their Pastor, and several assistant Elders, to labour under his direction. Certainly, then, the difference between us is not so great, that our form of government and ordination should exclude us from the Lord's table in an Episcopal church; and as for ourselves we are ready to receive any sound Episcopal Christian.

True, our dioceses are ordinarily smaller than those of our brother Bishops of the Episcopal connexion; but they will not pretend that a diocese must contain any definite number of square miles. It may contain five, or five hundred; or a greater or less number than either. As for the line by which our ordination has descended, it is quite as honourable as theirs. Both of us have derived it from the apostles, through the same Roman Bishops and Popes. If the dignitaries of Great Britain who ordained our American Episcopal Bishops, were themselves ordained by other Bishops, so that their origin could be traced to the primitive bishops; we have the same to offer in favour of Luther, Calvin and others, through whom our official immunities have been transmitted to us.

Many of the Congregational churches in New England

approximate very near to Presbyterianism, for they are *consociated* so far as to have a sort of standing presbytery, consisting of all the Pastors and one unordained delegate from each church, within certain limits, which is called a *Consociation*. Many of the churches in Connecticut are thus consociated. Were the delegates from the churches, ordained Elders, instead of laymen, their consociations would be larger presbyteries.

Of the Congregationalists in England and America generally, we may remark, that they have but one Elder to each particular congregation, who both *feeds* and *rules* the flock. He may ordain another elder, if he deems it expedient, without any assistance from another; but it is customary in England for two or three, or more of these Elders, voluntarily, or by request, to assemble, examine a candidate, ordain him, and give him a certificate of the fact. These Elders convened for this purpose, are such a Presbytery as was constituted by Paul and Barnabas, in different places, when they thought it their duty to set apart men to the Eldership. Acts xiv. 23.

It is customary in New-England for two or more of these Elders, with unordained Delegates sent from the particular congregations, to which they belong, to convene by request, constitute what they call a *Council*, and ordain a pastor elect. The laymen in the council vote upon the subject, but never lay on hands, in ordination. These laymen should be ordained Elders, and then they might with propriety belong to such an ordaining council. When a minister without a particular charge is to be ordained, in New England, he is commonly ordained by a voluntary collection of Pastors, called an *Association*, which is really a *larger presbytery*; but which the congregational churches have not consented to receive in the plenitude of presbyterial powers. They will admit, however, that they may ordain Elders, and exercise advisory appellate jurisdiction.

The want of a plurality of Elders is often felt in these churches, and hence they sometimes appoint a Messenger, and in other instances a sort of Committee of discipline, to aid the pastor; or else the Deacons officiate as Ruling Elders.

The Deacons of the Protestant Episcopal and Lutheran Churches should be ordained, and styled Elders. A *scriptural deacon* is a person who has charge of the poor, and of the pecuniary concerns of a congregation. The Congregationalists, and some of the Presbyterians, have real Deacons; and all churches ought to have them, in place of those civil officers, which are denominated Trustees.

The Baptists are generally Congregationalists, so that we need offer no remarks distinctly respecting them. Indeed, all the protestant churches have adopted either the Episcopal, or the Presbyterian, or the Congregational form of government; and if we mistake not, we have shown in the preceding pages, that with a few concessions, emendations, and improvements in all of them, they may be reduced to one harmonious, scriptural scheme of Presbyterianism. At any rate, we hope some Presbyterians and Episcopalians will see, that they are not so much divided as they have been in the habit of thinking themselves; and so will be ready to receive each other as brethren in the Lord, at his table.

We shall be told, that we are not Presbyterians, because our system, in some points, goes beyond the forms recorded in the Presbyterian Confession of Faith. We think the Presbyterian mode of government, as at present subsisting in the United States, comes the nearest to the divinely authorized model, of any in actual operation; but the Bible is our Law-book; and if the Presbyterianism delineated in this article is scriptural,—the Presbyterians may improve their Directory and Book of Discipline.

A more formidable objection is presented in a letter, dated July 31, 1818, which appears to have been written by some trembling old man; but whether he is a *Hopkinsian* or a *Covenanter*, we are unable to determine. We give it as we received it.

“ To the Rev. E. S. Ely, D. D.

REV. SIR,

I cannot write, but must in friendship tell you, your communion plan, if it should take place, will make a complete atone-

ment for the mischief done by your Contrast.—Admit Hopkinsians to communion, they will carry the day.—Admission to communion, according to the very general opinion, is much the same as approbating the doctrines and practice of those who are admitted. I heard an Hopkinsian say, that if Mr. Ely lived to much purpose, he would call in his Contrast; and now it is thought you are indirectly doing it, by your plan of communion.

Dear Sir, think; though your principle of communion be right, there are many things according to the word of God to be considered in the true application of it, as matters stand in the world.—All things lawful are not expedient.—The cry is,—Ely himself has in fact turned against the bigoted admirers of the Contrast.—A word to the wise is said to be sufficient. I have hinted in a scrawling way at what merits your attention,—and though my name is not worth being known, yet I am your real friend, and wish you may find mercy of the Lord to be guided into all truth, and to support all truth. Farewell.”

To this friend, and many others, who will adopt his objections, we reply, that *The Contrast* could not be “called in,” unless we could say to the United States, to England, and to India, “give up the copies you possess:”—that we have never heard of any *mischief* done by it, unless it be this, that many have made it the occasion of slandering and insulting its author:—that we should be glad to destroy the *bigotry* of friends and foes:—that communion with a professor no more approbates his doctrines and practice, in ordinary circumstances, than preaching to him, or praying with him does:—that many very general opinions are erroneous:—and that the best, and only effectual way, of preventing the propagation of Hopkinsianism in the Presbyterian churches, is to exhibit the errors of that system with clearness, candour and spirit, and to keep our pulpits and judicatories free from Hopkinsian Teachers and Rulers. If we can prevent the introduction of Ministers and Elders among us, who hold an erroneous scheme of doctrine, we need not fear that the new theology will overwhelm our churches.

Besides, it should be remembered, that we have hitherto contended for nothing more than the occasional communion of Calvinists and Hopkinsians, who like the Episcopalians and Baptists, may retain their distinct ecclesiastical denominations, until the day of Millennial

light, when all men will be Christians; and all Christians, Calvinists and Presbyterians.

Possibly our friends may not have reflected, moreover, that very few *private Christians* pretend to understand, or adopt, the speculations of Hopkinsianism. They are generally confined to the clergy; so that out of the thousands of professors that are migrating from the East to the South, the greater part are fit materials for Presbyterian churches. They hear plain Calvinistic preachers with more delight than the teachers whose ministry they have lately left; and impute their increase of satisfaction and edification to the superior talents of their new pastors, when in fact it is owing to a difference in the marrow of the divinity with which they are fed.

Some Presbyterian Sessions formally require all communicants to declare, that they "receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures." Surely, *then*, applicants for admission to the churches over which these Sessions preside, cannot honestly, through them, become members, if they receive and adopt not our confession, but some other system of doctrines.

Other Sessions admit members to full communion, without formally proposing the question, *Do you receive and adopt the confession? &c.* But it is understood by them, and by applicants for admission, that the adoption of our confession is the ground of application and admission. All persons under these circumstances becoming members, *tacitly consent* to the confession.

If the Session of a church does not propose any question concerning the adoption of the confession, but avowedly receives persons to the stated, full communion of the church, who dissent from it in some points, in such a case a pious Hopkinsian may lawfully become a member.

Candour compels us to admit here, that our Constitution does not require a Session to propose the above question to a private Christian before his admission; but constitutes the officers of the Church judges of the qualifications of members. It is, however, certain, that no man can be ordained, or installed, as a Pastor, or an Elder, in any Presbyterian Church, constitutionally, with-

out declaring that he sincerely receives and adopts the Constitution, without exceptions.

Let us keep the Hopkinsians out of our Sessions and Presbyteries, therefore, and we shall do well.

ARTICLE III. *A Sermon delivered at the dedication of the North Congregational Meeting-House, in New Bedford, June 23d, 1818. By the Rev. John Codman, A. M. of Dorchester, (Mass.) New-Bedford, 1818. pp. 22. 8vo.*

IN our last number, we designed to treat the Rev. Mr. Codman's discourse *on the destruction of Idolatry* with impartial justice, and at the same time, to *stir up his pure mind by way of remembrance*. The best men, in trying circumstances, need to be stimulated to the discharge of their duty. It would be a severe trial to us, were our lot cast in the vicinity of Boston, to persevere in declaring to the hearers of respectable, and in some instances, amiable, and learned Socinian teachers; yea, to those teachers themselves; that the knowledge of the person, offices, and work of the Messiah, is the foundation of the Christian religion; and that the man who knows not Jesus Christ as the "Just God and Saviour," knows nothing as he ought.

Never, for a moment, however, have we suspected our brother Codman of a departure from the fundamental doctrines of Calvinism: on the contrary, we have deemed the Rev. James R. Willson just in his representation of him, in his volume on the *Atonement*, as the only person known to be *a thorough Calvinist* in Massachusetts.

Mr. Codman has certainly given the best evidence of his being *a good soldier of Jesus Christ*. The world presented its allurements to him. An ample fortune invited him to the haunts of dissipation, and to the pursuit of the glories which ordinarily delude the sons of inherited affluence. He might have lived in splendour, all his days, upon the income of his estate; but he loved the Redeemer, devoted himself to his cause, renounced the gay vanities of his associates, and after a suitable preparation for the work of the ministry, has become a laborious

country clergyman. In Scotland, his mind was stored with her best theology; and unlike his kinsman, the Rev. Charles Lowell, who preached Calvinism in Great Britain, and immediately after, the *Socinian catholicism*, in Boston; he returned to his native country, to proclaim the unsearchable riches of Christ, and to suffer ecclesiastical persecution for his adherence to the dictates of his conscience. Not long after his settlement in Dorchester, in a pleasant village, five miles from the metropolis of New England, some of his parishioners became disaffected, because he taught that a man ought to *abhor himself for his sins*; and refused to exchange ministerial labours with any clergyman whom he knew to be an opponent to the deity of Christ. His fidelity to his Master, in persisting to act in this manner, according to his sentiments, and the word of God, induced some of his people to nail up the doors of their pews. One of them fastened a horse-shoe to the entrance of his seat, for the purpose, as he said, "of keeping the *devil* out." He must have intended himself, for we believe, *he* never entered it again. The disaffected, moreover, brought two large, and respectable councils, to sit in judgment over the conduct of Mr. C. and dismiss him if possible. The result was, that after the Hon. Mr. Dexter, a very distinguished lawyer, had plead the cause of *liberality* against him, and the Rev. Mr. (now President) Bates, had vindicated his brother's conscientious deportment, no small portion of his wealth was employed in purchasing the pews of those parishioners who were willing to leave him. He became, in this manner, the proprietor of a large portion of the "Meeting-House." The poor and the needy, who knew they were sinners, more than before flocked to his place of worship, that he might, as a servant of the Most High God, show unto them the way of salvation. His audience is still numerous and respectable; and as in duty bound, he still refuses to acknowledge those pretended brethren as Ministers of Christ, who preach *another gospel*, and another Jesus than our God-man-mediator.

We are most heartily glad, that such a minister of the gospel as this, is one of the most wealthy among his brethren in the United States. He may do much good by

those talents, which in comparison of *the true riches* only, are styled *the mammon of unrighteousness*, or rather, *the deceitful riches*. Indeed, we doubt not but he is *making friends* in Heaven, by the right use of these temporal possessions, that when these fail, or are left behind, the Father, Son, and Holy Spirit, with all the holy angels and saints, *may receive him into everlasting habitations*.

One important mode of doing good is by the gratuitous circulation of such publications as the sermon now before us. It is not so *ingenious* as the one to which we have already paid some attention; but it contains much more important doctrinal matter. It is appropriate, and evangelical. His text is recorded in Exodus xx. 24. *In all places where I record my name, I will come unto thee, and I will bless thee*. He considers, very naturally, what is implied in Jehovah's recording his name in any place, and the import of the divine promises "I will come unto thee, and I will bless thee." Under the first head, he teaches, that God's name is recorded in all places in which his character as Father, Son, and Holy Spirit, is faithfully exhibited;—the gospel of Christ preached in purity and simplicity;—and the worship of God maintained in spirituality. The blessings which the Lord will bestow on his worshipping people are *his presence*; the *pardon of sin*; the *sanctification* of their natures; *communion and fellowship* with himself, and his people; the *hopes of immortality*; and, *glory beyond the grave*.

We conclude our notice and recommendation of this estimable discourse, with one important extract, evincive of the spirit of the whole.

"From our subject we perceive the intimate and established connection between the faithful preaching of the gospel and the presence and blessing of God. Wherever the *Name* or character of Jehovah is clearly exhibited, wherever his gospel is faithfully preached, and his worship regularly and strictly maintained, there, and there alone, may we expect his presence and blessing. There is nothing in a place of worship itself that is sacred and holy. The walls are consecrated so far, and no farther, as the gospel is preached within them. Whenever a system of delusion and error is substituted for the truth as it is in Jesus in a place of worship, the Name of God is no longer recorded there,—the glory has departed,—the ark of God is taken

away. The most splendid exterior, the lofty dome, the towering spire, the massy column, the solemn grandeur, which distinguish many consecrated buildings, are empty show, and gawdy trifles, if the gospel is not preached within them to poor, perishing sinners,—to hungry, starving, immortal souls;—while the upper room, where the disciples continued with one accord in prayer and supplication, after the ascension of their divine Master,—the meanest place, where the saints assemble for prayer and praise, and where the gospel is preached in its purity and simplicity, becomes a BETHEL:—for there does the great Jehovah record his Name, and there does he come by the quickening energy of his Holy Spirit, to bless his people with eternal life.” p. 20.

ARTICLE IV. *Letters addressed to a friend on the following subjects; I. Is God the author of sin? II. On Disinterested Benevolence. III. Is it a part of a Christian Character to be willing to be treated as we deserve? IV. Does disinterested Benevolence in the heart make the subject thereof regard the interest of thousands above his own?* Knoxville, Tennessee, 1817. pp. 52. 8vo.

THE REVEREND ISAAC ANDERSON, of Maryville, has subscribed these Letters; and we presume has as much *disinterested benevolence*, and humility, as any of his Hopkinsian brethren, for the title page, which is destitute of his name, informs us, that “the profits arising from the sale of these LETTERS are to go to the *East Tennessee Bible Society*.” That benevolence, which will induce a man to make every sacrifice which the Word of God requires, which will make a minister of Jesus willing to spend, and be spent, and die, for the cause of his Redeemer, we sincerely pray the Giver of every good and perfect gift to bestow on every individual of our race. Certainly we have never lightly esteemed that love, which suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, and beareth all things. May the Rev. Mr. Anderson and ourselves possess a large share of it!

In these Letters he has seen fit to treat us with great

contempt; and it would be easy, were it consistent with our Saviour's rules of Christian contention for the truth, to encounter him with his own weapons. But it is not. Besides, our present circumstances, and past polemical habits forbid us to make use of insult in the place of argument. When we received his pamphlet, and read it, a beloved child was dying beside us. After the caption of this article was written, we followed that child to the grave; and have resumed the pen, with a full conviction that death, judgment, and eternity, are before us. We write from an earnest desire to promote a knowledge of the truth, for our own happiness, the welfare of our fellow-men, and the glory of God. Our opinions may be erroneous; but we think them correct; and will thank any man to expose any contrariety in them to common sense, or the Bible. If our antagonists should have a little playfulness of wit in their compositions, we should like them the better, and should think their writings likely to be read, even by some who hate metaphysics.

In reference to our polemical habits, we ask, when have we treated any one of our Hopkinsian opponents with personal abuse, or contempt? It has been thought by some, doubtless because they were suspicious of our motives, that we intended some irony, when we styled Dr. Hopkins, "the Saint of Newport:" but never have we thought the term *Saint* a reproach, nor have we ever associated with those who use it as such. We verily thought, and still think, Dr. Hopkins was a holy man; and we have carefully exonerated him from the legitimate consequences of his own doctrines, and from a multitude of "metaphysical speculations which have taken their origin from his writings." We called him *the Saint of Newport*, because, if we except the pious people of the denomination of Baptists, we deem him the most eminently pious man of the place. Beside himself, if we may believe the testimony of the Doctor, and of others, there were very few apparently godly people in Newport. Yet while we think Dr. Hopkins was personally pious, we must say, that he preached his congregation almost out of existence. It is a notorious fact, that at his death, and even when the Rev. Caleb J. Tenney became his suc-

cessor, the church with which he had spent the greater part of a long life, consisted of less than half a dozen communicants, and the congregation of little more than twice that number of people.

The Doctor is reported to have said, (but while we believe it, we cannot vouch for the truth of the report,) that he did not know that his own personal preaching had ever been instrumental in converting a single sinner; but he thought his writings had qualified many other ministers for those labours which had been blessed to the salvation of many.

We hope to meet Dr. Hopkins and the Rev. Mr. Anderson in heaven; but really, we cannot persuade ourselves, that God ever made the *peculiarities* of Hopkianism, *the power of God* to the *salvation* of any one. Blessed be God, many good and pious Hopkinsians, and Arminians, preach a great portion of the truth, which is owned of the Lord to the conviction and conversion of their hearers, while he mercifully prevents their peculiar errors from producing all those moral evils to which they naturally tend. The Calvinists too, *may* have their censurable peculiarities; and if they have, God still will make his gospel, and that alone, the instrumental cause of conversion. "Of his own will begat he us, *with the word of truth;*" so that we are "born again, not of corruptible seed, but of incorruptible, by the word of God." James i. 18, and 1 Pet. i. 23.

It is not expedient for us doubtless to glory; but if the Rev. Mr. Anderson *could bear with us a little, in this confidence of boasting,* we would inform him, that although he *despises our youth,* yet on the 12th of December, 1804, the author of the *Contrast* was licensed to preach the gospel; and since that time, has reason to conclude, from their profession of saving faith, and pious deportment, and in not a few instances, from their triumphant deaths, that his preaching has been blessed to the saving conversion of not less than four hundred persons. This might entitle him to *courteous* treatment from a brother-minister, of the same section of the visible church to which he belongs, if his writings do not.

The Letters before us are principally employed in at-

tempting to answer two brief Notes in the Contrast, relative to *the love of being in general*, and *disinterested benevolence*. After giving an account of the meaning of the words *disinterested benevolence*, Mr. A. observes,

"Nor do I know an unexceptionable writer who uses these words in a different sense.—I do not consider a book lately published by a Mr. Ezra S. Ely, called the Contrast, an exception to this assertion. That production is puerile, uncandid, and in every sense unworthy an answer. And this is the true reason why it has not been answered long since. The men, whose sentiments he has traduced and misrepresented, are men of honourable feelings; and such men as are particular in their choice of an antagonist, as they are in their choice of a bosom friend; and would feel as much above having it said, they have entered the lists with an unworthy opponent, as that they associated with improper characters. I know of more than one answer in manuscript to this Contrast. One of which I hope will be published, merely for the sake of the good people of this country, who have no opportunity of detecting his book: and not with a view of contending with a very child." p. 21.

Once, Mr. Anderson informs us, he thought of answering "Ely's Contrast. But it is more than probable I shall decline it, for reasons that may appear in this answer." p. 9. These reasons, and all of them, we have just transcribed, unless the following sentence contains one. "If Doddridge may be heard, when he is in opposition to such imposing authority as Ezra S. Ely, hear him." p. 15.

Our reply to the Rev. Mr. Anderson is this: no writer but a divinely inspired one ought to be deemed "unexceptionable:"—*men of honourable feelings* should candidly answer even *a puerile and an uncandid production*, if it is likely to do harm to *good people*, from *disinterested benevolence* to those good people:—and, it is strange, if the Contrast is such a weak work of *a very child*, as our letter-writer imagines, that it should have attracted general attention; that he himself should have written a pamphlet in reply to a few paragraphs contained in it; that the Rev. Gardiner Spring should have written an octavo volume said to be in answer to the chapter on the Christian Graces, without once naming the Contrast; and that Dr. Worcester, Mr. Holley, and Mr. Wilson, of Providence, besides the authors of certain manuscripts, should all have employ-

ed their pens against it; while not less than twenty eminent men have thought it worthy of their defensive aid. That the author of the Contrast has *traduced* or *misrepresented* the sentiments of any man he denies, and hereby publicly challenges any man to prove that he has done it. If he has misquoted, let the instances be shown. He knows of but one, and that is not from a Hopkinsian. On 186th page of the Contrast, a sentence is imputed to Dr. Lathrop, which should have been ascribed to *Sandeman*; a writer not celebrated for his orthodoxy, but who frequently delivers most important truths. The preface to that work contains the following sentences:

“Should any class of men say, that they are impeached in the following work, the writer has forewarned them that he has simply charged to individuals what they have individually written. If any writer has been misrepresented, it will be a matter of regret to the author, when convinced of the fact; and he pledges himself to make, so far as possible, reparation.—No individual of them is charged with supporting every doctrine which appears under the caption of Hopkinsianism.—Hopkins would have recoiled himself from what is now considered the perfection of his system. In like manner, many divines who maintain one or two principles of Hopkinsianism, utterly disclaim the body of divinity with which these members are connected. The writer has no disposition to accuse those persons, whose errors are opposed, of wilfully dishonouring God and his testimony of grace. Neither would he attribute to them the inferences which they disclaim.”

Let the Rev. Mr. Anderson show, if he can, that we have violated these *honourable* principles of all polemical writers of *honourable feelings*, in any one page of the Contrast, and now when *thirty-two* years of age, we will offer a public apology for the said indiscretion, inadvertency, or puerile misrepresentation, committed when “a very child” of *twenty-five*.

How old the Rev. Mr. Anderson is, we do not know; nor shall we at present inquire whether he is “a book-making-man,—so modest as we might expect from a young minister,” or so “kindly affectioned” and “courtous,” as we might expect *an old minister* to be. We think him pious, and charitably conclude, that he thought it would be doing God service to vaunt over us, a little as Goliath did over the stripling of Israel. We will, therefore, very

briefly examine some of his metaphysical, and as he thinks, scriptural peculiarities; to ascertain whether they are of the God of truth or not.

He asks, "is God the author of sin?"—and answers, "no." But mark the meaning which he attributes to the word *author*. It is such, we verily believe, as no man ever thought of attributing to it before him. "By author, I choose to understand an agent, whose agency directly and immediately produces an effect or event of any kind, the nature of which he approves." p. 4. *Approbation* of a thing done, then, is requisite to constitute an author of that thing! A potter forms an earthen vessel, just as he chose to fashion it; but having done it, he does not *approve* of it, and therefore, he was not the author of it! A man in the enmity of his soul, writes blasphemous expressions against God, but the instant he has finished them, he is convinced of sin, and does not approve of what he has just done; therefore, he did not do it! Now, if a being is not the author of any thing of which he does not approve, it will follow, that when he ceases to approve of any of his past works, it will become true, that he never was the author of those works. It will follow too, that if God should *by his direct and immediate agency produce sin*, WITHOUT APPROVING OF ITS NATURE, however he might approve of it as the occasion of glorifying himself, *he would not be THE AUTHOR of that sin*. We affirm, that it is immaterial whether the effect produced be approved or disapproved, when we enquire into the nature of authorship; for an author of any effect is that being who, by the exertion of his agency produces it.

Of sin, we are glad to find that Mr. A. makes man the author, in some sense, even while he appears to make God the author, in another. "Sin," he tells us, "is in the exercises, volitions, or tempers of the heart. Hence, it is evident, that there can be no agency between the exercise of the human heart and sin, to produce the sin. Then sin belongs to the sinner entirely; it is his own act and deed; and no other being's in the universe." p. 5. If by *heart* he means the whole soul, and under its *exercises* includes *thoughts* and *actions*, as he must feelings

under the term *tempers*, then we assent to his statement; for the sinner is the author of his own sinful thoughts, feelings, volitions and agency. He is the efficient cause of every thing sinful which his mind performs. While he is not "self-existent," but dependent on God for his being every moment, he has, therefore, a faculty, and a power, of "self-action," which Mr. A. denies him to have. p. 5. At the same time, we know of no persons called Calvinists, who hold "that man has a self-determining power of will." p. 5.

If by *heart* Mr. A. means the faculty of feeling and the faculty of volition, we deny that all sin consists in the exercises of the heart, used in this sense, for sin is predicated of an *intelligent, sensitive, voluntary agent*; and not merely of his *volitions* and *feelings*. The Conscience, Memory, Judgment, and Reason may be as justly charged with moral evil, as any other faculties of the soul. A being that should feel, without any thoughts, or will without either thought or feeling, or act without volition, could be charged with no moral turpitude; could not sin; could not be holy.

Mr. A. proceeds to inform us, that "every thing, existence and events may be arranged under the two grand *genera*, *cause* and *effect*. The mind of man cannot conceive of a thing that does not belong to one or other of these." We conclude there may be different *species* under each *genus*; or if all things are divided into two classes, these may be subdivided; for unquestionably there are different species of causes and effects. We have uncreated and created efficient causes; as well mechanical, instrumental, meritorious, chemical, and moral causes; and we have effects material, spiritual, physical, and moral. But what would Mr. A. do with his division of things, after he has made it? Our readers will soon know. "Then thinking and willing are either cause, or effect." *Thinking* is an act, or an *effect*, of a thinking being, and the being who thinks is the *cause* of the effect, denominated a thought. *Willing* is an act of some being that has a faculty of volition, and the being who wills is the *cause* of the *effect* called a volition. Man is a finite efficient

cause of his own *thoughts* and *volitions*: and thinking man himself is an effect produced by his Creator.

This reasoning suits not our author. If thinking and willing, says he, "can with truth be ranged under cause, then are they uncaused." How does this follow? Has Mr. A. proved, that, there are no created, secondary causes? He implies, or seems to think it self-evident, that *no cause can be caused*. If this is true, there is but one cause in existence; and this must be the self-existent First Cause of all things. Every man, but Mr. Anderson, of whom we have ever read, seems to think, that God has produced many effects, that, being produced, are causes of many events. For instance, they think the Sun an *effect* of God's creative power, and *the cause* of light and heat to our world. If every cause is uncaused, then the cause of sin must be uncaused; and since there is no uncaused cause of things but God, our God must be the sole cause of sin. To this conclusion Mr. A. appears to have no objection, for he subjoins, "whatever is uncaused is self-existent, eternal, independent, and every where present. Then *thinking* and *willing* (if they can with truth be ranged under cause) wherever found, are self-existent, eternal, &c. But these words express exclusively the attributes of Deity; then, thinking and willing, wherever they exist are really and truly God." Now suppose *thinking* and *willing*, which are unquestionably *effects* of some thinking, voluntary agent, to be also *the cause* of some voluntary and intelligent moral action: they must of course, because they are *a cause*, and Mr. Anderson teaches that every cause is self-existent and eternal, be the Almighty God!

"Then *thinking* and *willing* in creatures, are effects. Effects of what? Of the providential agency of God. Adam had a first perception, and a first volition, with which his mental existence commenced. It will be admitted that God directly and immediately created his spirit; that is, his divine creative agency produced a *thinking, willing existence*. The first perception could not produce a second, without assigning to it creative power; nor, indeed, could any thing else, except the almighty energy of Jehovah."

A spirit is a subsistence which can think, feel, will,
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and act. God created Adam such a spirit. Thinking and willing, his *first perception*, his *first volition*, and every other mental operation which he ever performed, were effects, of which Adam was the created efficient cause. At the same time the providence of God extended to every one of his faculties, and to all their operations, in such a manner that Adam was the author of all that he did. Adam's mind existed before he had a first perception, and a first volition, for these were mental effects, and his mind was their mental cause; and no effect can exist before its cause. There was no need that the first perception of his mind should produce a second; for God made him a being capable of beginning, and of continuing to perceive such objects as divine providence placed before him. The assertion, that nothing "else, except the almighty energy of Jehovah" could produce a perception in Adam's mind, if it means any thing, must mean this, that Jehovah did not, and could not make a man that was capable, from any nature or faculty produced in his constitution, of perceiving any thing. According to this account, it is Jehovah's energy, and not a creature produced by his wisdom, that sees a cloud, hears thunder, smells a rose, touches a pen, and tastes an apple. Had not his Maker formed him capable of perception, we admit Adam could not have perceived at all: but we would as soon affirm that God cannot create any thing, as to affirm that he could not create a thinking, sensitive, voluntary agent, who should really from himself think, feel, will; and exert a finite efficiency, in the sphere in which he is placed.

Mr. A. thinks man incapable of causing any thing, for he says, "according to scripture and sound philosophy, to God alone belongs causation, and he alone is uncaused. While he is the holy efficient cause of all our thoughts and volitions. There is no agent between him and these effects, causing them and producing them. But before God could be the author of sin, his agency and causation must include an approbation of sin, and so be sinful; to suppose which would be blasphemy." p. 8. After all this, we shall undoubtedly be told that Mr. A. does not make God the author of sin; and that to charge him with such a doctrine is calumny and misrepresenta-

tion. Any common man would think *the efficient cause of a sinful volition*, and *the author of a sinful volition* to amount to the same thing; but Mr. A. says "no, the efficient cause of a sinful volition is not the author of it, unless he approves of it;" so that if God produce in us volitions to commit rape, murder, and suicide, he is not the *author* of our volitions, unless he approves of the volitions to perpetrate these crimes! Is this logic? Can any body think Mr. A. versed in the science of metaphysics?

"Yet sin," says he, "is in the exercises of the heart, and belongs exclusively to the heart;" it consists in "exercises, volitions, or tempers," and "there can be no agency between the exercise of the human heart and sin, to produce sin." p. 4, 5. Yet, God, he tells us, is "the holy efficient cause of all our thoughts and volitions. There is no agent between him, (God) and these effects, causing them and producing them." p. 8. Which of these assertions would the author of them have us believe? He first tells us, that the human heart is chargeable with certain sinful exercises, volitions, and tempers which are sinful, which are its own acts and deeds; and between which and the heart there is no agency to produce them: then in the second place he informs us, that God is the efficient cause of all these exercises, that he produces them, and that there is no agent between him and these effects. If this is not a contradiction, it must be a Hopkinsian peculiarity.

Still, our reverend brother would not be thought to approve of the expression, "God is the author of sin." He has made a distinction to help him out of his difficulty.

"It may be satisfactory here to introduce and establish a distinction of some importance; namely, that *volition as existence or being, is distinct from its sinfulness or holiness*. The one is real being or entity, the others are the qualities of being, or predicates necessarily belonging to an existence of a particular kind under particular circumstances. If the distinction just made be not admitted, no reasonable doctrine of mental identity can be maintained. A being consisting of several constituents is the same. But if one of the constituents be taken away, it destroys the sameness of the being; or if one be taken

away and another substituted directly opposite in its nature, the sameness is destroyed.—Volition is an exercise or act of the will which has its whole existence in successive volitions. But each volition has the same entity or essential being that the will has; and if sinfulness be the very being of the volition, holiness being an existence the very opposite of sinfulness, when the volitions of the sinner become holy, there would be a total change of the being, and these opposite existences cannot constitute the same individual will.—If sin be the very being of volition, then sin is as much a natural existence, as any other existence.—It will be necessary, however, to guard against inferring from this distinction, that volition may exist without sinfulness or holiness. Volition is a necessary existence.—It is also necessarily sinful or holy, because they all take place under moral law, and can no more exist without one or the other, than matter can exist without some shape or figure.—God may create matter and determine under what figure it shall exist, but he cannot create matter existing under no shape. He may likewise produce volitions and determine whether they shall be sinful or holy; but a rational creature cannot have volitions that are neither sinful nor holy.” p. 6, 7, 8.

Here we have some sense, and some nonsense, but all of it is insufficient to prove, that God is the efficient cause of a sinful volition, and at the same time not of the sinfulness of it.

Here too, we have a piece of Hopkinsianism set forth, with all the skill of its great Champion in Tennessee. Let us examine it. In the proposition, “*God is the efficient cause of a sinful volition,*” *sinful* is an attribute of *volition*, and intimates that the volition in question is contrary to the moral law. Any *sinful volition* is a *sin*, or a transgression of the law. According to the above statement, God produced the volition, and determined that it should be sinful. If then a sinful volition is a sin, is not God, according to Mr. Anderson’s theory, the efficient cause of sin?

We can voluntarily *abstract* from the consideration of a volition its relation to a moral law, and think of it only as an act of the will in a voluntary being. In this case we *conceive* of an act of the mind without any regard to some one or more of its attributes. The volition, let us conceive of it as we will, is a thing which existed. The moment before the mind willed, it was not, and the mo-

ment the act was completed it ceased to exist. We can conceive too, of the obligations of the moral law, and of a volition as contrary to that law. The contrariety of a volition to the law of God, we conceive of, and call this the sinfulness of that volition; but this contrariety or sinfulness has no separate existence from the volition. Sinfulness is an inherent, inseparable attribute, of a volition contrary to the moral law. While we voluntarily abstract from the consideration of a volition opposed to the law of God, all other attributes, for the time, but its opposition to that law, we cannot conceive that the *sinfulness* of the volition should have any being without the volition, or the volition contrary to the law any existence without the sinfulness. Mr. A. himself teaches, that a volition of a moral agent must of necessity be either holy or sinful; and that a volition not possessing one or the other of these attributes can no more exist, than matter can have being without some form.

How, then, does our ability to conceive of a volition abstracted from its moral relation, and of a moral attribute of a volition, abstracted from other attributes of a volition, render it possible for one to be the efficient cause of a sinful volition, and not the efficient cause of the sinfulness of that volition? We cannot even imagine. A sinful volition cannot be a holy volition; nor is it possible that a volition *determined* by the divine mind to be a *sinful volition*, can be any thing else. The sinfulness and the sinful volition have really no separate existence; and the existence of the *attribute* is as *real* as that of its *subject*. It is one single act of the will, which is a sin.

But says our author, "*Volition is an exercise or act of the will which has its whole existence in successive volitions.*" This is nonsense. "*Volition is an act.*" Very well: when the *ACT* has once been performed it is done; it ceases to have any present existence; and if we say any thing about it, in truth, we must say such a volition, or act, *was* performed. But *volition has its whole existence in successive volitions!* That is, *one act* has its whole existence in a succession of other similar acts! It was one act to pierce our Saviour's side with a spear; but that one act never had, according to Mr. A.'s philosophy, its

whole existence, because the soldier did not repeat it, and complete it, by several successive acts of piercing the sacred side: for it is as necessary that an *act of piercing*, as that an *act of volition*, should have its whole existence in successive acts.

If he means, that *the faculty of volition* is an act, we deny it, for it is the faculty that acts. If he means, that the faculty of volition *has its whole existence in successive volitions*, we deny this also; for common sense distinguishes between the faculty of volition and its operations. Besides, we have no evidence, from consciousness, or any other source, that the faculty of volition is always in exercise, or that it ceases to exist whenever it ceases for a time to operate. We know it must have existed before it could operate; and we are conscious that we are often performing other mental operations, than those denominated volitions. *To love* is one act, *to judge* another, and *to will* another; and while we are performing either of the two former operations we are not performing the latter. We may have had a volition before the act of loving, or before that of judging; and we may have one immediately after either; but rapid as our mental acts are, it is doubtful if ever the mind performs two of them at once.

"*But each volition has the same entity or essential being that the will has.*" This is not true; for *the will* has a being, or exists, when the mind to which it belongs is not willing at all. The assertion of our author is of this nature: any mental operation has the same essential being that the cause of that operation has: or each of a man's actions has the same essential being that he has himself. Any thing which has *the same entity* with another thing, must, for aught we can conceive to the contrary, be the same thing. For instance, any thing that should have the same entity, or being with the Rev. Mr. Anderson, we should think must be the Rev. Mr. Anderson himself; for we cannot conceive that *another being* should have *the same* being that he has. Another might have a *similar*, but not *the same* essential being, or the same that constitutes his essence and identity. Now, if *a volition*, an act of the will, has the same being with *the will*, or the faculty of volition itself, then an act of the will, and

the faculty by which that act is performed are one and the same thing. With just as much propriety we might affirm, that the organs of speech, and a speech are the same thing; or that Mr. Anderson's faculties which were employed in writing these Letters, are the Letters themselves; or that there is no essential distinction between a man and his actions. It will follow too, from Mr. Anderson's metaphysical theology, that a man and his own sinful actions are one and the same being, so that according to the scheme of some universalists, a man's actions may be sent to hell, to suffer the vengeance of a holy God.

Mr. A. intimates, that the only *reasonable doctrine of mental identity* is dependent on the *distinction* which he has set up, between the *real being* of volition, and the holiness, or the sinfulness, (that is, the *attributes* or *predicates*,) of that real being; for says he, "*each volition has the same essential being that the will has, and if sinfulness be the very being of a volition; holiness being an existence the very opposite of sinfulness, when the volitions of the sinner become holy, there would be a total change of the being, and these opposite existences cannot constitute the same individual will.*" Let us state this argument in the most favourable light; for really, Mr. A. appears not to have the happy knack of presenting his own thoughts to the best advantage. If we have not misapprehended his meaning, it is this;

1. The identity of a man's will is essential to his mental identity:

2. The identity of a man's volitions are essential to the identity of his will:

3. A volition in its very being sinful, is a volition of a different identity from that which is in its very being holy:

4. If, therefore, a man should have volitions of different identity, the identity of his will would be lost; and consequently his mental identity would be lost also.

It is essential, therefore, to mental identity, since the same man has holy and sinful volitions, that the holiness and the sinfulness of volitions should be abstracted from *the identity*, that is the *essential being* of volitions, so that the argument may stand thus;

1. The identity of a man's will is essential to his mental identity:

2. The identity of a man's volitions are essential to the identity of his will:

3. Holy and sinful volitions do not differ in their identity:

4. If, therefore, a man should have holy and sinful volitions both, the identity of his volitions remains, and consequently the identity of his will and of his mind.

If we have not correctly stated Mr. Anderson's argument, we are blind indeed, or else he is not perspicuous in his reasonings. Now the first link in each of the above stated concatenations is the only sound one; and we give Mr. A. credit for writing sense, when he maintains, that "a being consisting of several constituents is the same," or is one being. We illustrate his assertion thus: the mind of man is a complex being, of ten constituent faculties. It is one being, or creature of God. "But if one of the constituents [the will, or any other faculty] be taken away, it destroys the sameness of the being; or if one be taken away and another substituted directly opposite in its nature, the sameness is destroyed." To this doctrine of mental identity we heartily subscribe; for we teach, that *mental identity* consists in the continued existence of all the constituent mental faculties of that mind of which we predicate identity. Take away any one of ten faculties from the mind of the Rev. Mr. A. and his mental identity would cease; and he would be quite another being. Our *knowledge* of our own *mental identity* we have by the operations of *consciousness* and *memory*; which has led many erroneously to suppose, that personal identity consists in consciousness, or in memory, or in both. We might as well say that the identity of a table consists in *consciousness*, as that the identity of a moral agent consists in *knowing*, that he is the same being to-day, that he was yesterday.

The second link, in each chain hung up before our readers, is a weak one, that will easily open. The identity of the will consists in its own continued existence as the same faculty; and not at all in the number, or the moral character, of its operations. Its identity is not lost by

ceasing to operate for a time; any more than a man's arm ceases to be an arm so soon as it is at rest. When it is proved, that the identity of a pen consists in its perpetually making marks, then it may be proved, that the identity of *the will* consists in the identity of successive volitions, or that *each volition has the same essential being*, that is, the same identity, *that the will has*.

The truth is, our *faculty* of volition may produce a great variety of volitions, having different attributes, and yet remain the same faculty, just as a pen may be the instrumental cause of a great variety of letters, and yet be the same pen. A sinner *wills to curse* his God. He performs, *in willing* this, a mental operation, through that inherent, constituent part of the mind, called *the will*, or *the faculty of volition*: and he *willed to curse* God, from some *motive*, from some sinful thought or feeling. But the grace of God soon changes his motives, and then, by the same faculty, he *wills to bless* God. This is a frequent case. The man remains the same, and every faculty of his mind retains its identity, and yet his mental operations are changed. His volitions were sinful; they have now become holy.

The whole chain of reasoning falls asunder through the weakness of this second link. The identity of a man's volitions is not essential to the identity of his will. They may be contrary to the law of God, or conformable to it, and so of different identities; without changing the essence of the faculty producing them.

With unbounded self-complacency, Mr. A. informs his readers, that "these arguments may be too much compressed for the plain man, unacquainted with metaphysics, to understand; but the logician and philosopher know, that it would be worth their characters to oppose them." p. 8. Alas, for us! we are not of the order of logicians and philosophers, or else we have sacrificed our character, for we have opposed Mr. A.'s wonderful metaphysics! Well, it shall content us to be deemed plain, and we would not give a fig for all the metaphysics in the world, that cannot be rendered intelligible to *plain men*, of common intellectual abilities. Pray, did Mr. Anderson write his letters for *the plain men* of Tennessee, or only

for the few logicians and philosophers, who, like himself, can understand abstrusities? If he wrote for the latter, we must think there was very little benevolence in tendering the profits of these Letters to the Bible Society; but if he designed principally to instruct the former, it is to be regretted, that he did not condescend to pen his thoughts in the style of a plain man. Had he done this, possibly our youth might have gained some experience and wisdom from his pages. Possibly, a *very child* might have got some good from his Letters; and surely, if one had, it would not have been a grief, to a sage of disinterested benevolence towards God!

Our remarks, hitherto, have principally regarded the first Letter before us. The second will not detain us long. "If the Spectator be authority for the use of language, we have all the right of his authority for the use of disinterested; and I know of no authority before which he must bend and bow, except E. S. Ely's." p. 15. What shall we say to this manly argument, of a writer wholly unlike a child? Mr. Anderson cannot be ignorant, that the controversy between the Calvinists and Hopkinsians, on the subject of his Second Letter, may be reduced to the following questions; *Does all sin consist in selfishness?* and, *Does all holiness consist in love to being in general, or in disinterested benevolence?* The Hopkinsians answer these questions in the affirmative, and the Calvinists in the negative. The former say, that even our love of God is *disinterested*; and the latter say, we have the deepest interest in loving God. Now, to avoid disputation about the use of a word, we will admit, that a good man may, as a member of a society, wish a certain beneficial action to be done, which will not benefit him as an individual, and in which he has no concern, except as a part of the great whole; or he may even be willing to yield his own personal good as an individual, in many cases, for the advancement of the welfare of the society to which he belongs; and if this is *disinterested benevolence*, in which he is not *uninterested*, we allow there is such a thing as *disinterested benevolence towards man*, and heartily wish it were universally experienced. It is granted also, that the good man will love God upon

every apprehension of his loveliness, whether it be of his nature, providence, or grace, and if this be *disinterested love of God*, why there is such a thing. Still we shall maintain that *all a man's personal holiness* does not consist in disinterested *love of God*; but in his doing, suffering, and being all that the moral law requires. We admit, that one who should supremely, perfectly, and constantly love God and his fellow men, would have every other holy affection, would perform every other duty, and would be, what God requires him to be; and in this sense, and in this alone, *love is the fulfilling of the law*.

To rid himself of difficulties in *graduating* his disinterested love, according to the portion of universal being that may be the object of it, Mr. A. resorts to some distinctions which seem not very warrantable. "Man is compounded," he says, "of an animal and mental existence. To our animal nature belongs exclusively a number of affections, that get the same name with a number of affections that belong exclusively to the soul. The affection between husband and wife, between the sexes, between parents and their offspring, are animal affections; and are called by the common name *love*." p. 23. To the list already given he adds, "Pity, sympathy, gratitude, and various local attachments." He then informs us, that "the love and affections now considered, are in themselves neither sinful nor holy." They are not, he says; "exercises of the mind." "We are also the subjects of a *love*, that belongs exclusively to the soul, which may be thus represented. The understanding has an object presented to it, and has a distinct perception of its properties; the will acts towards it, in exercises called *good will*, choice, approbation and delight. These exercises of the will we call *love*. This love is purely mental." p. 23.

We have been thought to misrepresent the Hopkinsians, with a design to ridicule them, when we have asserted, that *they make love an act of the will*; but we hope after such an extract as this, we shall have some credit for fidelity in representing their opinions. It appears, from Mr. A.'s assertions, that *choice*, which we readily admit to be an act of the will, is *love*; that *approbation*, an act of the conscience as most men think, is an act of

the will, and is love; and that delight, which is certainly one feeling, is love. Now, if one feeling may be another feeling, *if delight may be love*, what should prevent hope, fear, envy, hatred, and any other feeling from being love? *If approbation*, an act of the conscience, *is an act of the will*, what distinction exists between the Conscience and the Will? If they are not distinguished by their operations they cannot be distinguished at all. *Love is commonly called a feeling*, and thought to be an operation of the faculty of feeling; *but, if it is an act of the Will*, what should prevent any of the faculties from interchangeably performing the operations of all the other faculties? The Hopkinsians, and we presume Mr. A. will admit, that man has *an understanding*, and *a will*. What, then, should prevent *the understanding* from *choosing*; and *the will*, from *perceiving* and *reasoning*? Nay, what should prevent the ear from seeing, the eye from hearing, and our hands from tasting? What can save us, should Mr. Anderson's wonderful *logic* and *philosophy* prevail, from a universal jumble of all the actions of man, and of all the words that have hitherto been used to describe them? If Mr. A. is a philosopher, verily, mental Philosophy has come to its Babel.

We must further object to Mr. A.'s theory, that it favours materialism. He says that man's *mind* is not the only sensitive part of his complex being; for he has a species of affections, such as love for a parent, a child, a wife, and such as gratitude, pity, sympathy, and various local attachments, *which are not exercises of the mind*. Of what then are they exercises? Of the body? They must be of the body; for Mr. Anderson uses the words *mind*, *soul*, and *spirit* as synonymous; and besides *the mind*, man is constituted of no other component part than *the body*. Parental, social, filial, and connubial love, then, together with sympathy, pity, gratitude, and various local attachments, are all feelings of the body, and not of the mind of a man: of course, body is a sensitive being, and one of the characteristic distinctions between body and spirit, or matter and mind, is henceforth abolished, by authority of the great philosopher of Tennessee. Let it be known too, that none of these feelings, under any

circumstances, are either holy or sinful. The sexes may love each other, and their love is neither holy nor sinful. Joyous doctrine for seducers and libertines! Parents may love their children, and their parental affection is not holy, is not sinful, and of course is not to be measured by the moral law. Now, if well regulated parental, filial, and conjugal love, in a renewed man, is not of a moral nature, we cannot conceive that it should be any crime to be "without natural affection."

Of his *purely mental love*, Mr. A. observes,

"There is a plain distinction or two, that belongs to it. 1st. There may be approbation, choice, or delight in the will in the view of the object, solely, because the person thinks it connected with his private, separate interest and advantage: this is *selfishness*.—2nd. The will may choose, approve and delight in the object, solely on account of the qualities and properties of which the object is possessed; this is the love of complacency. 3d. The object may be capable of happiness and misery, and the will may exercise strong desires, and wishes for its well-being; this is called the love of good-will.—The two last are called *disinterested benevolence*. Aside from all names of distinction, the will is plainly the object of these three exercises." p. 24.

"Aside from all names of distinction!" Yes, aside from these, a man may say what he pleases, and no man can understand him, no man expose his absurdities. But using *names* for the very purpose of *distinction*, and using them as men commonly do, who intend to be understood by their readers, we would make out three sentences thus:—1st. A man's conscience may approve, his heart may love, and his will may choose an object perceived, or apprehended, solely because he thinks it will lawfully promote his own private, separate interest and advantage. In this case the affection of his heart is called *self-love*; but had he loved, approved, and chosen an object, to promote his own interest in any unlawful way, we should describe his conduct as *selfish*, and his inordinate love of himself, as *selfishness*.—2ndly. A man's conscience may approve, his will may choose, and his heart may love an object, solely on account of the qualities and properties of which the object is possessed; in which case his *love* is called *complacency*.—3dly. The heart of a man may

exercise *strong desires*, and his mouth may express *wishes*, for the well-being of a person capable of happiness and misery; in which case these strong desires and wishes are termed *benevolent* ones. *Names of distinction* not being laid aside, THE WILL is plainly the subject of nothing but *volitions*; the HEART of nothing but *feelings*; and the CONSCIENCE of every act of *approbation*.

Mr. Anderson's Third Letter amounts to this; "*that it is in the very nature of true religion to make us willing to be treated as we deserve.*" p. 28. We all deserve God's wrath and curse, both in this life and that which is to come: we all deserve to perish; but God in his mercy, since he has offered salvation by Jesus-Christ, is *not willing that any should perish*. 2 Pet. iii. 9. Nevertheless, says Mr. A. we ought to be willing to perish, for we ought to be *willing to be treated as we deserve*.

Men easily deceive themselves by using words without attaching to them any definite ideas; and possibly our author may do the same. Let us state a proposition then, and analyze it. Mr. A. thinks he possesses the true religion; and he will own that he *deserves* to be damned. We state then, that *Mr. Anderson is willing to be damned*. He thinks this a true proposition. Now what does it imply? *Mr. A.* is, that is, *Mr. A. exists*, for is, predicates being of him. *Willing* is a participle, that denotes the performance of *the act of willing* by Mr. A. He then exists, in a state of mind in which *he actually wills* to be damned. This is really the sense of the proposition. Mr. A. then contemplates his own damnation as something that *he wills* should take place. But we hope that God wills to save him, in spite of his volition to be damned.

This very willingness to be treated as we deserve, Mr. A. says, "is that with which religion commences in the heart of a sinner, and is among the brightest and most glorious features of true religion through life and through eternity." p. 28. Hereafter, can it with truth be said that Mr. A. does not account a willingness to be damned to be essential to personal religion? The arguments against this Hopkinsian folly have been stated so repeatedly and clearly, that it is needless to reiterate them in this place.

In Leviticus xxvi. 41, 42, we read a declaration of

God concerning the people of Israel, that if "they then *accept* of the punishment of their iniquity," he will remember his covenant with Jacob, in their favour. Mr. A. informs us of something which he deems quite strange and awful, that he "once heard a preacher who solemnly told the people from the pulpit, that this punishment meant temporal punishment. God preserve me from such comments on his word!" p. 29. We pray, may it please the Lord to give Mr. A. understanding. What but temporal punishment could the people of Israel, considered as a body politic, *accept*? Nations have no national, political existence beyond the grave. What but a temporal punishment could they *accept*, and afterwards enjoy in the land, in consequence of that reception, the blessing promised in the expression, "I will remember the land?" To *accept of the punishment of their iniquity*, in this place evidently means, voluntarily to account their sufferings to be chastisements of their covenant God, and submit to them with humility, so as to be reformed. I will send judgments upon the people of Israel, saith the Lord, for walking contrary to my statutes: I will destroy their cattle and children by wild beasts, will bring a sword upon them, will send the pestilence among them, will break the staff of bread, will make their cities waste, and bring their sanctuaries unto desolation, so that the survivors shall be few in number. If they will *accept* of these evils as coming from my hand, they shall, as a people, subsequently be prospered; but if not, I will add to their afflictions, they shall *pine away in their iniquity in their enemies' lands*; still pursuing their wicked courses, their nation shall continue to dwindle; and yet for all that, when they be in the land of their enemies, I will not destroy them utterly. Can Mr. A. make this punishment of the nation, which the people were required to *accept*, any thing but temporal? They shall *pine away in their iniquity*, he says, with emphasis, and adds, "the endless ages of eternity alone would measure their misery." But you have forgotten to quote, Sir, a very important clause,— "they that are left of you shall *pine away in their iniquity IN YOUR ENEMIES' LANDS*. It was not in hell that he now threatened them with pining away; for had they

accepted of the punishment of damnation in hell, we are incapable of conceiving how the Lord could have *remembered* in relation to them, *his covenant with Abraham*.

In this Letter, the author asks, "Can you distinguish between the exercise of approving of Christ as he is exhibited in the gospel, and accepting him as a Saviour?" We answer that we can; although Mr. A. thinks it impossible for any one to do it. *Approving* of Christ is an act of the conscience, and is a powerful motive for *accepting* him; which implies *a belief that he is offered*, and *a volition* to receive and enjoy him, as the unspeakable gift of God, for our prophet, priest, and king. He who *approves* of Christ, and *believes* that he is a gift offered, will *accept* of him; but *approving* and *accepting* are as distinguishable as any other two mental operations. We may *approve* of something *not offered* to us; but we can *accept* only of something that is offered.

As for the Fourth Letter before us, it will be time enough to consider it when God has furnished us with *a faculty* and *a scale*, for ascertaining and measuring *equal* and *unequal portions of the capacity of souls*; and when he requires one man to put his eternal salvation in competition with the salvation of another, or of ten thousand.

If these Letters can furnish any data, for a judgment on the subject, we must think, that the cause of Calvinism in Tennessee has nothing to fear from the metaphysical accuracy, the native talents, or the literary acquirements, of the Rev. Isaac Anderson. Let the Rev. John W. Doak, M. D. or any divine of half his mental energy, but take up his pen, and the people of that State will learn, that Mr. Anderson's reputation for metaphysical knowledge, must have arisen from the confidence with which he asserts absurd and unintelligible propositions; and from the disposition of many to call any thing which they cannot understand, profound metaphysics.

ARTICLE V.—*The Prophetic History of the Christian Religion explained; or a Brief Exposition of the Revelation of St. John; according to a new discovery of prophetic time, by which the whole chain of prophecies is arranged, and their certain completion proved from history down to the present period,—with summary views of those not yet accomplished. By the Rev. J. George Schmucker, Pastor of the Evangelical Lutheran Church, York-Town, Penn. Vol. I. Baltimore, 1817. pp. 265. 8vo.*

It is with difficulty any American book gets into being; for men of science here are generally poor, and rarely find a liberal patron. Indeed, very few of our booksellers would take as a gift, on condition they should publish it, the best American work that could be written; so that a poor author if he will appear in print, must either collect subscribers among those who hate to see a subscription-book sent into their houses; or bargain with the printer himself; and then agree to pay commissions on the sales. Each mode is bad enough; for the first is odious; and if the second is pursued, a work will be stowed away in the garret, or under the counter of some bookstore, until called for by the proprietor. An English book can easily get through our press, for our booksellers, with a few exceptions, having neither taste nor science, sufficient to distinguish a very good book from a very bad one, very wisely calculate that some one of the fraternity in England thought best to publish it, and therefore it must be saleable. Besides, the copy-right costs nothing. It is immediately struck off, advertised in large letters in all the newspapers, exposed on every counter, and sold,—because every vender is the proprietor of the copies on hand.

It must have been owing to this miserable state of things, that the Rev. Mr. Schmucker, when prepared to publish two volumes, including an exposition of the whole book of Revelation, has ventured to issue only one. We are afraid that Vol. I. which we purchased a year ago, like some of the paired souls of the Indian philosopher, that lost each other on their way down, and never met after they left the birth place of matches, will never find its corresponding Vol. II. If it does, we shall be well pleased, for what we have read is well calculated to excite high expectations concerning the portion of Prophetic History that is to follow. It was bad policy to is-

sue the present volume, like the half of a pair of scissors, without its partner; for were the set complete, many who purchase books to fill the shelves of their libraries, would have procured it, while they now wholly disregard it; and the few who will study it, would have been most likely to approve, from a comprehensive view of the whole.

If, however, no more of the work should ever appear, we earnestly commend the present volume to the attention of our brethren in the gospel ministry. It is a very ingenious, pious, and novel production; and whether his calculations be precisely accurate or not, the facts which he adduces from history illustrate the prophetic language, and correspond with his chronology of Revelation, in a very natural, and wonderful manner. The coincidence between the dates of the facts which he adduces, and his series of prophetic numbers, furnishes a strong presumption that he is substantially correct, in his mode of measuring time.

A brief analysis of his work will, we hope, both entertain and edify our readers.

Mr. S. considers the whole Apocalypse as "*the Revelation of Jesus Christ, which God gave him.*" It should have retained this name, instead of being called "*the Revelation of St. John.*" There was a time, when Christ said to those who questioned him concerning the end of the world, "of that day and hour no one maketh known; no, not the angels which are in heaven, nor the Son, but my Father only." But it pleased the Father to reveal the future history of his church and the end of the world, in the latter part of the life of the last apostle; and to make Christ as Mediator, the great organ of revelation. Hence we find, that Jehovah is represented in the Revelation, as sitting on the throne of the universe, and giving the book of his decrees, sealed with seven seals, to the Lamb, that he might open it, and reveal, as he did to his servant John, the things which were then future.

The Revelation, Mr. S. thinks contains two series of prophecies. In the first, God speaks to the seven churches which were then in Asia, and refers not only to them, but to "the lineage of his church on earth, and the succession of his gospel Ministry." The three first chapters contain the general introduction to the book, and the first

series of prophecies, under the form of pastoral letters. The seven churches which are named were selected, not because they were the oldest, the largest, or the most important at that time in Asia, but because their names and circumstances rendered them suitable symbols of the church in different ages.

The address to the Church of *Ephesus*, he considers a description of the state of the whole church of Christ during the first prophetic period. By the angel of the church, he understands the regularly ordained ministry of the word, the official successors of the apostles. "*Ephesus*, signifies *ardent desire* or *desirable*, and expresses that ardent wish and zeal of the Church during the apostolic period, to extend and propagate the Christian religion, and her amiable and lovely character in the sight of heaven." p. 115. The church and ministry of this first period, however, at the time of our Saviour's giving the Revelation to John, A. D. 95, had lost their first love. John lived until A. D. 104. His exhortation seems to have been made effectual, for the gospel ministry before his death "returned again to their first love;" and hence the Angel of the Church at *Smyrna* is commended, "without the least censure or blame."

The Spirit of prophecy called the second prophetic portion of the Church *Smyrna*, that is, "myrrh or bitterness," on account of the bitter persecutions it was to experience.

The third prophetic portion of the Church he thinks was styled *Pergamos*, because she then became powerful and well fortified. "*Pergamos*," signifies "*an exalted tower or steeple*." It "here indicates that firm and invincible stand, which the Church had taken from the time of Constantine the Great." p. 115. In his days the Church took possession of the pagan temples, and so dwelt where *Satan's seat* is, in the midst of idolatry. The Church in this age had *a few things* highly censurable in her, for she attempted to compound idolatry with Christianity. Some of her teachers moreover, inculcated the principles of the Gnostics, or held the doctrines of the Nicolaitanes.

The fourth prophetic portion of the church, is called *Thyatira*, Mr. S. conceives, because her worship then

became a corrupted sacrifice. By the angel of the church in Thyatira, he understands the Roman Catholic clergy from the beginning of the fourth century, to the destruction of Popery, or "the woman Jezebel," whom they suffer to teach, and seduce the Lord's servants. Although the corrupted Church at Thyatira was cherishing this Jezebel as a *fœtus in utero*, for a long time, yet she was not brought forth as some think, until in 606 "Boniface III. engaged that abominable tyrant, Phocas, to confer the title of universal bishop upon the Roman Pontiff," p. 89. or, as our author says, until A. D. 740, when Pope Gregory III. began a connexion with the rulers of France, by which the Bishop of Rome was, in 753, raised to the dignity of a sovereign temporal prince. Of this Jezebel at Thyatira, Jehovah says, *I gave her space to repent of her fornication; and she repented not.* Mr. S. would read a *chronon*, instead of a *space*; which he says is a definite portion of time, that he rates at 1100 years. Add this number to 740, and you have the year of our Lord 1840, for the period at which the Roman Jezebel and her children are to be destroyed. If the commencement of her abominations be reckoned from 753, then by adding 1100, the *chronon* during which she is to be spared, it will give us 1853, for the year of the final destruction of popery.

From Rev. ii. 24, 25, Mr. S. argues, that the Romish Church has always had some evangelical ministers in her communion, and will have, until Popery is annihilated. *But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak) I will put upon you none other burden: but that which ye have ALREADY hold fast till I come.* "The Lord makes a remarkable distinction in the body of the ministry at Thyatira. They are divided into the following three classes: 1. The woman Jezebel, and her lovers and children. 2. The angel. 3. The rest at Thyatira." *The woman Jezebel* represents the Pope and his ministry; *the angel*, the faithful gospel ministers that remain any where in the Romish Church; and *the Rest at Thyatira*, "that host of ancient witnesses, who according to Mosheim, have since the sc-

venth century, either withdrawn from the ruling Church on account of the vices of the clergy, the ambitious projects of the Roman pontiffs, and the corruptions of religion; or were driven away by persecution in almost every country in christendom." p. 95, 97. He names, as *the seat at Thyatira*, the pious Vallenses, Albigenses, Waldenses, Paterini, Cathari, &c. &c.

Of the angels of the several prophetic sections of the Church, Mr. S. remarks, "there is no doubt but these angels hold the *only true succession* of the gospel ministry of Christ on earth, and the proper lineage of spiritual power and privilege to the stewardship of the mysteries and manifold grace of God." Of the Reformers he adds, "they did not leave the church of Christ, for they retained all the doctrine and worship of the Saviour's institution, and are therefore acknowledged his ministry under the angel at Philadelphia: they only left a heretical church power, which as such, had lost the right of ministerial succession."

The pastoral charge to the angel of the church in *Sardis*, the *remains*, the *residue*, Mr. S. considers to have been ultimately addressed to the gospel ministry of the Eastern, or different Greek churches, after their separation from the church of Rome. It seems doubtful, from a sentence on the 141st page, whether he includes the *Russian church*, with the other Greek churches or not; but if he will consult the Rev. Robert Adam's account of the sections of the Greek church, he will find reason to include the Russian, with the other Eastern churches under *Sardis*; and will gain assistance in his illustration of *the things that remain, the few names in Sardis that have not defiled their garments*. The present state of the Russian Greek church, and especially the exertions of the Bible Societies within the vast empire of Alexander, indicate something like a compliance, with the exhortation, "Be watchful, and strengthen the things that remain, that are ready to die:—remember therefore how thou hast received and heard, and hold fast and repent."

The charge to the angel of the Church in Philadelphia, Mr. S. thinks, "is given to the new succession of the gospel ministry in the Protestant Church, which is

called Philadelphia, because of the brotherly love that subsists between the different communities belonging thereto, and their unanimous testimony against Popery and its corruptions, both in doctrine and worship." p. 115. It contains of course, the prophetic history of the Protestant Churches, from the time of Luther until the millennium.

By the Church of the Loadiceans and its angel, Mr. S. understands all those independent congregations in which the government is vested, not in any spiritual rulers, but in the mass of the people.

"In my opinion this manner of expression indicates, that this Church *consists of many small bodies* of Christians, which have separated from the other Churches, where each body governs itself independently of the rest, though according to the *same mind and principles*, by which alone they stand united. However, the Lord still regards her teachers as his ministry, and the united number of their societies or congregations, as his Church. Their creed, therefore, must yet be orthodox, at least as to essential points of doctrine; for by Atheism, or Deism in their confession, they would totally forfeit the name of being a Church of Christ. Though there appears to be but a slight connexion at first between the different bodies, of which this Church consists, when the whole of what has been said, is taken into consideration; yet time and circumstances will induce at least the ministry, to draw the cords of union more to a point."

In describing the lukewarmness and heresy which have prevailed, and will hereafter, in many of these congregational churches, our author is quite eloquent and pungent. It will be remembered that this section includes all the falsely called christian churches of the Arians and Socinians; and if we may judge from the history of the past, we are warranted in concluding, that for the future, false doctrines will more generally prevail among the Congregationalists, than among any other denomination of Protestants; for the nature of their church government seems favourable to the growth, and unfavourable to the extirpation of heresy.

How much our author may be indebted to his favourite prelate Bengelius, for this *first series of prophecies* we are unable to say; but this we will affirm, that a more sensible and ingenious illustration of the three first chap-

ters of the Revelation, considered as prophetic, cannot be found in the English language; for most English writers have esteemed these addresses to the churches as merely practical, as adapted to the seven churches in Asia named, and not to the future condition of the Church in the world. We incline to the opinion of Mr. S. on this subject; but still feel unable to decide that he is positively correct. Dr. M'Leod, of New-York, and Mr. S. are the most respectable American writers on the Prophecies, and they are, on this subject, diametrically opposed.

The second series of prophecies runs parallel to the first, and differs from it in being more general, and in containing many specifications of time. Most writers on prophecy have thought all calculations of time should be according to the scale of *a day for a year*. Our author admits Numb. xiv. 33, 34. Ezek. iv. 5, 6. Daniel ix, 24, 25, 26. and Luke xiii. 33, to be "proof strong and conclusive," that this was an ancient mode of calculation; "but it certainly would be a weak and premature conclusion," he remarks, "to say, that hence it must also be followed in the Revelation of St. John." p. 19.

In the book of Revelation, we have, according to our author, *1st. common time*. The *thousand years* of the millennium he thinks are common, solar years. This is the general opinion: but President Nott in a discourse delivered some years ago, before the Committee of Missions of the General Assembly, started the opinion, that the 1000 millennial years, are prophetic, containing as many years as there are days in that period; so that Christ is to reign on earth not less than 360,000 solar years. The Rev. Joseph Emmerson, in a little work on the Millennium, lately published, has advocated Dr. Nott's theory, with great ardour, and some skill.

The book of Revelation contains, according to Mr. S. *2dly. Extraordinary prophetic time*. This is a discovery of Bengelius. It is said, Rev. xiii. 6, that *power was given to the beast, that rose out of the sea, to continue forty and two months*. Again, it is written, in the 18th verse of the same chapter, that *the number of the beast, is the number of a man; and his number is six hundred three*

score and six. Bengolius and our author think this a key to the Revelation; for it determines that *forty-two* prophetic *months*, in this book, equal 666 solar years. According to *the rule of three*, it will hence appear, that in

<i>“Prophetic time,</i>		<i>Common time.</i>	
$\frac{1}{2}$ an hour	chap. viii. 1. =	about 4 days.	
1 hour	chap. xiv. 15. =	8 days.	
1 day	- - - =	196 days.	
1260 days	chap. xii. 6 =	677 years, 97 days.	
1 month	chap. ix. 15. =	13 years, 318 days.	
5 months	- - - =	79 yrs. 19 wks. 1 day.	
1 year	- - - =	196 years, 117 days.	
1 h. 1 day, 1 m. 1 year	=	212 years 275 days.”	

From the expression of “the number of his name” in the 17th verse, most commentators have thought, that some name, the letters of which, according to the mode of calculating by letters instead of figures, would amount to 666, was intended; by which the true character of the beast should be discovered. Hence some have made the beast to be

Louis XIV. of France; thus	while others read,	and others;	and others,
L 050	M 040		A 030
V 005	O 070	7 200	A 001
D 500	A 001	1 006	T 300
O 000	M 040	D 040	E 005
V 005	E 005	1 010	I 010
I 001	T 300	1 010	M 050
C 100	I 010	D 400	O 070
V 005	E 200		E 200
S 000		Σ 666	
Ludovicus 666	Monastis 666		Astutus 666

The Rev. Dr. M'Leod remarks,* that “the number 666, has been discovered in the names, Ulpius, Trajanus, Dioclesian, Julian the apostate, Luther, Evanthas, Latinus, Titan, Lampelis, Niketis, Kakos, Hodegos, Arnoumai, our holy father the Pope,—Cromwell, King George III. and Napoleon;—and even in the sacred names of the Most High God.” The doctor thinks *Astutus*, the name of the inhabitants of the Roman empire, is the term intended by *the number of the beast*. Is it not an argument against these interpretations and in

* Lectures on Revelation p. 437

favour of Mr. Schmucker's views, that so many names may be denoted by 666?

Mr. S. gives us, *Sldy. Methodical time*; or a series of numbers, by which the different parts of the second series of prophecies are "arranged by the divine hand into an admirable system, which constitutes it one great whole." p. 25. Upon this subject we regret that our author is not more diffuse. It is a work wholly his own; and because it is novel, he should have devoted an entire introductory dissertation to it. For our own part, we should have been glad to find him performing his work over and over again, as a speaker who wishes to make his hearers understand something, which he deems at once abstruse and highly important. We cannot agree with our author, that "the Church of the Old Testament was razed and abolished:" p. 27, but we think him correct in commencing his "prophetic chronology of the Apocalypse," at the year of the destruction of Jerusalem, A. D. 72; the year of the expiration of Daniel's seventy prophetic weeks. To 72 Mr. S. adds 50, to give the period of 122 years, the time covered by the prophetic history under the *first SEAL*. But why should he add the number *fifty*, rather than any other? An answer to this question gives the only explanation of his *methodical time*, according to which he arranges the different portions of the Apocalypse. The answer of our author is this: seven is a profound and important measure of time, by which God divided the whole economy of the Hebrew dispensation into portions of *seven times seven*, or 49 years, to which he added one year of Jubilee, thereby making 50. And from the remarkable use of *seven*, it being the number of perfection, it appears probable, that it is "the key-number of the times of the New Testament church, and that it may run on even to the consummation of all things." p. 28. The only other argument in favour of allotting 50 years to each seal and trumpet, which has been hinted at, is the wonderful correspondence of historical facts that have actually occurred, with the dates thus formed, and with the prophetic descriptions allotted methodically to those prophetic dates.

We have, according to our author, *4ly, Several inde-*
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terminate times, or terms of duration, the length of which is not accurately ascertained, unless it be by the fulfilment of the different portions of Prophecy with which they are connected. Before each *Woe* is an interval, which he must consider as an *indeterminate time*. He estimates, however, the first and second interval at 50 years each, and the third at ten.

"There are seven seals, and the seventh contains the seven trumpets. Every seal and every trumpet, comprises a period of seven prophetic weeks, or forty-nine years; and the prophecy under these seals, discloses the most interesting and remarkable events, which are to happen to the church of Christ during that time. This is signified by the seventh number. But since the Revelation contains the history of the triumphs of the Son of God, over the powers of darkness, the fiftieth year, or the year of Jubilee, should every time be counted in; which caused such remarkable Epochs in the Jewish church and state, Leviticus xxv. 27. The seventh seal however, cannot, consistently with the order of the prophecy, to be taken into the computation, for itself, as it comprises the seven trumpets; which are a new continuation of periods and events, of the same length with the seals. And before the woes, three pauses of cessations must be admitted of which the third is of much shorter duration than the first and second, as expressly demanded by the words of the prophecy. At the beginning of the woes this prophetic chronology, moreover divides itself, by the internal order of the book, into two remarkable columns; one of which advances the lineage of the church of Christ, the other marks the progression of the woes, and their pauses of cessation. These two notable columns run on into the sound of the seventh trumpet, where again they furnish the exact dates, to a new succession of prophecies in four lines of periods and numbers, which are terminated by the seven vials, and the commencement of the happy Millennium."

Besides the *Intervals*, there are several other *indeterminate times* mentioned, which he estimates in the following manner. A *chronos*, or a *chronon*, the word used in the original, when the angel swore, "that there should be time no longer," or rather, "that it will not be a *chronos* more, to the finishing of the mystery of God;" he rates at 1100 years. Rev. x. 6. In Rev. vi. 11, the souls of the martyrs under the altar ask, how long it will be before their blood shall be avenged; and they are told that they should rest for a little season, for a *chronon*, un-

til their fellow servants also, and their brethren should be martyred. Here he makes the *chronon*, or season, 1100 years. In Rev. xx. 3, we are informed, that after the Millennium, Satan shall be loosed for a *little chronon*, or something less than a full *chronon*. M. S. makes the time of Satan's second reign 950 years. "Half a time," or half of a *Kairos* (καιρος) he estimates at 50 years; and a *time* at 100. *Times* of course mean 200 years; and a *time, times and half a time*, 350. Rev. xii. 14. The *short time* of the Devil's great wrath, mentioned in chap. xii. 12, he would render a few times, and estimate at 800 years.

Our author is now prepared to arrange his different periods of time, and to connect the several seals, trumpets, woes, and other prophetic views; and he certainly does it in a masterly manner. If he can give sufficient reasons for allotting 50 years to each seal and trumpet, 110 to the three intervals before the woes, and 1100 to a *chronos* (χρονος,) we shall be satisfied with his scheme.

Christ he thinks appeared *in the midst of the ages* of the world, and that of course, the end of the world will not come until A. D. 4000. He calculates that Palestine will fall to the share of the Christians, and Satan be bound in 1850. To this he adds a 1000 years of millennial glory, and 950 years for the *little chronon* during which Satan is to be loosed, after the millennium; and this gives us 4000 years, wanting 200, which will probably be occupied in casting the devil into the lake, and in the general judgment, when there shall be "a new heaven and a new earth."

For a more satisfactory view of our author's prophetic chronology we must refer to his work itself. From a few of the doctrines of this book we dissent. We do not believe, with Mr. S. that there were some things which Christ in his pilgrimage did not know. p. 17, 42. Nor are we persuaded that the 1 Pet. iii. 19 and iv. 6, teach that "Christ appeared in the assembly of departed spirits." p. 56. Mahomed we think never was a *good man*, and never *relapsed from a state of grace*. p. 243, 245. The doctrine that the martyrs shall actually arise from their graves, and live on earth during the millennium,

seems to us a very questionable one. p. 152. While we admit, that individual professors, ministers, and even congregations, in the Romish connexion, may belong to the visible church on earth, we deny that the Romish Church taken as a whole society, is to be deemed "a Christian society," or is even a section of the Catholic Visible Church of Christ. p. 87. The tenet, that "all our materials of thought, are derived either from sensation or reflection," (p. 147.) was taught by Locke, but has been so thoroughly refuted by Dr. Reid and others, that it ought not to be reiterated by so intelligent a divine as the Rev. Mr. Schmucker.

Our author lives at a considerable distance from Baltimore, and this circumstance, we doubt not, has occasioned many of the typographical errors with which his volume abounds. In hope of living to see the second volume; and with a view to assist in preparing copious *Errata* we subjoin the following corrections.

Page 11, line 10th from the top, for *particular* read *particularly*.

20,	2d	.	.	<i>proceed</i>	read	<i>precede</i> .
26,	1st	.	.	<i>A. D. '72.</i>	.	<i>A. D. 72.</i>
32,	10th	.	.	<i>ἡγεῖται οὖν ὁ υἱος.</i>	.	<i>ἡγεῖται οὖν υἱος.</i>
48,	26th	.	.	'95	.	95.
48,	31st	.	.	'97	.	97.
55,	16th	.	.	<i>began</i>	.	<i>begun.</i>
67,	9th	.	.	<i>spacious</i>	.	<i>specious.</i>
67,	36th	.	.	<i>presume</i>	.	<i>presumes.</i>
72,	5th	.	.	<i>a-new</i>	.	<i>anew.</i>
87,	15th	.	.	<i>ought not look</i>	.	<i>ought not to look.</i>
121,	5th	.	.	<i>all</i>	.	<i>any.</i>
149,	29th	.	.	insert <i>shew</i> before <i>thee</i> .		

ARTICLE VI.—Continuation of the Review of Dr. Watts on the pre-existence of the Human Soul of Christ.

"As I am well assured of the doctrine of the deity of Christ from many scriptures," says Dr. Watts, "so if

there be any thing which I have asserted that runs counter to that doctrine, I desire it to be expunged and forgiven." Works Vol. VI. p. 626. 8vo. We shall not, therefore, accuse Dr. Watts of intentionally doing any thing to discard the truth, that Christ is God, whatever may have been, or may hereafter be the unhappy effects of his Discourse under consideration.

That the human soul of Christ was the first thing which God created; that it subsisted in union with the divine nature before a body was prepared for it; and that by this human soul God created all other creatures, Dr. W. thought a doctrine that has "many happy advantages attending it." He admitted, nevertheless, that, "it is not necessary to make a man a Christian;" and imputed it to this circumstance that the primitive christians were left in ignorance of it.

The Advantages which this doctrine presents, in the opinion of Dr. W. are the following:—"it explains and reconciles many dark and difficult passages of scripture;"—"it casts a new lustre upon other texts, whose beauty, justness, and propriety were not before so much observed;"—"it does exceedingly aggrandize the personal glory and dignity of our Lord Jesus Christ;"—it magnifies the self-denial, the condescending love, the charity, the compassion, and in general the obedience of Christ;—it "enables us to defend the doctrine of the deity of Christ with greater justice and success against many cavils of the Socinian and Arian writers;"—and, it is not obnoxious to any passage of scripture, or to any article of faith; nor "can any dangerous consequences possibly attend it." p. 608 to 633.

If all these advantages could be shown to attend the doctrine in question, it would stand still on a slender foundation; for besides these, it has none; and every part of our Christian theology should rest upon some explicit revelation of God.

Col. i. 15—19. is the first dark passage cited for explanation and reconciliation. Christ's pre-existent human soul is thought by Dr. W. to have been *the image of the invisible God, the first-born of every creature, the creator of all things, before all things, the preserver of all things,*

the head of the Church; *the beginning, the first-born from the dead, having the pre-eminence*; and the being in whom *it pleased the Father that all fulness should dwell*. "If we join," remarks the Doctor, "the expressions of the first and second chapters to the Colossians we may explain the one by the other." He then quotes, Col. ii. 9. "For in him dwelleth all the fulness of the Godhead *bodily*;"—and afterwards adds, "All the Godhead dwelt in him as a spirit, or spiritually before the incarnation." Nothing could have been more inappropriate to our author's design. Paul does not intimate that all the Godhead dwelt in Christ's pre-existent human spirit; but that it dwelt in him *bodily*. Neither does he affirm that Christ *was the image of the invisible God*, before he was born of a virgin, but that now, when the apostle wrote, after the incarnation, he *is the image*. Neither is it said that he *was*, but that he *is the first-born of every creature*. The apostle changes the tenses to say "by him *WERE* all things created;" and "it pleased the Father that in him should all fulness dwell," to wit, "the fulness of the Godhead, *bodily*," when a body should be prepared for him.

According to our notions of *the one PERSON* of Christ, which was from everlasting, and is to everlasting, without any creation; of the two natures that belong to this person; and of the mediatorial offices of this one person; there is nothing dark or very difficult in these texts. Paul speaks of him after his death, resurrection and ascension, and says, the God-man-mediator, in all his attributes, is an exhibition of the true character of the deity, *is the image of the invisible God*. If men would have correct notions of God, they must look upon the only image which it is lawful for them to worship, they must study the character of Jesus Christ. He is, as it respects his human soul and body, and the union of his human nature to the divine, the *creature* of God; for God made his human nature, and effected the union between it and the divine, so that this one Jesus, has two natures in his one person. Considered thus as a creature, Christ excels all other creatures in dignity and honour. He *is the first born of every creature*. That the expression *the first-born*, is a term of honour, to denote *the most-eminent*, has been

proved by many biblical critics. Had it been said, *he was born first*, it might be urged with some degree of plausibility, that in some sense he was actually born, before he was born of the virgin.

By Christ, acting as the divinely appointed Mediator; by Christ, and *for him*, as the Son of God, *were all things created*; and *he is*, as a person, and as a Saviour by covenant, *before all things*; and *by him all things consist*. Considered in this character, *he is the head of the body, the church*. He is, in his election to the Messiahship, *the beginning* of the church of God; and the most glorious, *the first-born*, possessing the highest distinction and privileges, of any that have been, or shall be raised *from the dead*; *that in all things he might have the pre-eminence*; *for it pleased the Father, that in him*, as a Mediator, *should all fulness dwell*; and that *all the fulness of the Godhead should bodily, dwell in him*, after the incarnation.

Dr. W. quotes, as favourable to his scheme, Rev. iii. 14, in which Christ is styled *the beginning of the creation of God*: but the same book represents him to be, not only the *beginning* but the *ending* (ch. i. 8.) and it would have been as fair to have inferred that the human soul of Jesus was the *last* thing formed, as that it was the *first*.

Heb. i. is next adduced as a dark passage to be illuminated by this new doctrine of a pre-existent human soul. "When he is called a Son, a begotten Son, this seems to imply derivation and dependency." He thinks the same of his being *appointed heir of all things*, of his *being made so much better than the angels*, obtaining an *inheritance*, and being *anointed with the oil of gladness above his fellows*; and of his being called *the brightness of his Father's glory*, and *express image of his person*. All these expressions, if applied to a pre-existent human soul united to the divine nature, Dr. W. could easily understand.

The doctrine of an eternal generation he denies, as does Dr. Emmons, and many "zealous Trinitarians" of our day. We shall not enter into any discussion of this topic, at present;* but setting it aside, remark, that

* On this subject, our readers can consult Ridgely's *Body of Divinity*, edited by Dr. James P. Wilson. Ridgely opposes the doctrine of an *eternal generation of the Second Person* in the Trinity; but Dr. Wilson has given us in a note, Dr. Hopkins on the other side of the question.

Christ as God-man-mediator, after his appearance in our world, is represented as the Son of God, among other reasons, for these;—because as Mediator his office was designed and decreed of the Father;—because in saving sinners he was elected to act the part of a Son in doing the will of the Father;—because he was supernaturally begotten of the Father in the womb of the virgin;—and because, as a man, Christ had no other father than God; and Jehovah no other Son among men, immediately begotten like Jesus. From Psalm ii. 7, it appears, that Christ was *begotten* to the office of a Saviour by the *decree* of God, before the world was. “I will declare the decree,” saith the Son, “the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” When the covenant of redemption, therefore, was made in the counsels of the Godhead, then the Son, the second person in the Godhead, already subsisting, was begotten in the official character of a Redeemer. The publication of this *decretive generation* of a Saviour, Paul quotes, Acts xiii. 32, 33, as a *promise*, which he says, *God hath fulfilled, in that he hath raised up Jesus again.* The same passage is quoted by the Apostle in Heb. i. 5, to show that Christ is as far superior to any angel, as the office of a Saviour is superior to that of an angel, or messenger; for saith he, “unto which of the angels said he [God] at any time, Thou art my Son, this day have I begotten thee?” Surely, “to none of them,” is understood; but God said so to Jesus; and therefore it is manifest, that Christ as mediator is “made so much better than the angels, as he hath by inheritance obtained a more excellent name than they;” to wit, that of “the only begotten Son of God;” which denotes him to be possessed of the most distinguished office, next to that of the *Father*, in the economy of redemption. Heb. v. 5, proves that we ought to understand Psalm ii. 7, as we do, for “Christ glorified not himself to be made an high priest, but he” glorified him, by appointing him to the office of Saviour, “that said unto him Thou art my Son, to-day have I begotten

thee: as he saith also in another place, "Thou art a priest for ever, after the order of Melchizedec."

There is no need, then, of supposing that the human soul of Christ was created before his body, in order to make a proper application of the terms, *first and only begotten Son of God*. Christ Jesus, as our Saviour, before the epistle to the Hebrews was written, had been by the counsels of heaven, *appointed heir of all things*, had ascended the throne of Zion as her king, had ruled in righteousness, and while a king had humbled himself, so far as to be obedient unto death, for which reason God had *anointed him*, as Mediator, *with the oil of gladness above his fellows*. Every thing which the Son of God, having become a Surety and Saviour by his own covenant engagements, received, he merited; and hence the Holy Spirit gave him, in his exalted and glorified human nature, more abundant glory and felicity, than will fall to the share of any of his brethren, ransomed by his blood.

Proverbs viii. 22, 23, contain a passage which Dr. W. thinks greatly assisted by his scheme of pre-existence. Wisdom says, *the Lord possessed me in the beginning of his ways, before his works of old: I was set up from everlasting*. The Doctor cannot conceive how Jehovah possessed this Wisdom, and how he was *set up from everlasting*, unless the human soul of Jesus was created, to be possessed, and set up. In reviewing Dr. Gray's *Fiend of the Reformation* we have sufficiently explained this passage. The mediatorial person and office, are the work and the possession of the Godhead. Hence *Christ is God's property*: for he was *set up*, that is, *was anointed a covenant head*, by the counsels of Jehovah, *from everlasting*.

We shall quote several passages, which Dr. Watts cites, and give our view of them, without taking the trouble to show how he misapplied them.

John v. 19. "The Son," acting as a Saviour, the servant of the Godhead, by his own consent, "can do nothing of himself."

Matt. xxiv. 3, and *Mark* xiii. 32. "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Dr. Macknight, and others have proved, that the most correct

translation of this passage obviates every difficulty. It should be rendered thus: "But that day, and that hour, no one maketh known; no, not the angels which are in Heaven, nor the Son, but the Father." The Father reserved the revelation of the end of the world to himself; and if he has subsequently *made known* when it shall be, it is in the book of *Revelation*.

Heb. v. 8. "Though he were a Son," while in a state of humiliation on earth, "yet learned he obedience," as a God-man-mediator, "by the things which he suffered," through the instrumentality of his human nature. Although the man Christ Jesus occupied the highest official station in the Universe, next to that of the Father, yet he humbled himself, so far as to increase in knowledge by painful experience.

1 Cor. xv. 24—28. "Then cometh the end, when he shall have delivered up," or publicly presented as complete, "the Kingdom to God, even the Father;"—"and when all things shall be subdued unto him, then shall the Son also himself," in his mediatorial person and office, "be subject unto him, that puts all things under him," as fully and perfectly as he always was in his state of humiliation. The divine nature never was subject to the divine nature, in any other sense than this, that one person, of a divine nature, covenanted to take human nature into union with himself, and sustain the office of a divine Mediator, between God and man.

John xv. 28. "The Father is greater than I," in the official character which he sustains in the covenant and work of redemption; for it is his province to appoint the Son to the office of Mediator, to give him a people, and to prescribe the terms of ransom; whereas the Son, by office acts as a Son, an Elected person, a Messenger of the covenant, or the Angel-Jehovah.

Gen. i. 26, 28. "Let us make man in our image, after our likeness.—So God created man in his own image;" which image consisted in mental faculties and powers, knowledge, righteousness, and true holiness.

Zech. xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my fellow [or neighbour, adds Dr. W.] saith the Lord of hosts." Christ was appointed to the office of a Shepherd, and therefore the

Father claims him, as his property, in that official character. As the *anointed covenant head from everlasting*, that one person, who became man, was God, the Father's Fellow, or neighbour.

1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed." The one person that in time became man, existed in the days of the migration from Egypt, through the wilderness; even before he had either a human body or soul; and because he was *anointed from everlasting* in the covenant of redemption, he is called *Christ*. This same person, *by the Holy Spirit, went and preached, in the days of Noah, to those spirits now in the prison of hell, which sometime (that is, formerly) were disobedient, when the long suffering of God waited, (1 Pet. iii. 18, 19, 20.) while the ark was a preparing*. This same anointed one, Christ, was known to Moses, not as a being then having a human soul, but as one that should be *made perfect*, as a Saviour, by taking a true body and a reasonable soul, in the fulness of time; that he might *become the author of eternal salvation to all them that obey him*. Heb. xi. 26, and v. 9.

That Christ's human spirit was the guardian angel of the Jewish nation, and that in this respect he was *King of the Jews* before his incarnation, is a pretty fable, that deserves no serious notice. We say the same of the argument wiredrawn from the question of Eliphaz to Job; "Art thou the first man that was born?" Job xv. 7.

Having considered what Dr. W. deemed *two great advantages* resulting from his theory, and found them nothing, we proceed to his third. "It does exceedingly aggrandize the personal glory and dignity of our Lord Jesus Christ." But how? Does it make him any thing more than God? And if he is God with us, without the pre-existence of his human soul, how could such pre-existence *exceedingly aggrandize* that glory which is incapable of receiving any addition. Perhaps it is his declarative glory that gains something by this doctrine: but how, we cannot conceive, for Christ was known in heaven as the elected Messiah of God, who should become man so soon as the wisdom of God deemed it expedient, by the revelation of God to the angels, when Jehovah said,

"deliver him from going down to the pit; I have found a ransom." It is the human nature then; yes, according to our author, it is this alone gains a great accession of glory, from having existed before Abraham, and before the world. Yet the human nature never constituted a distinct person, and never existed in a state of separation from the second glorious person in the Godhead. Well, before we calculate on this advantage from the doctrine, it must be proved to be a true doctrine; which has not hitherto been done.

In the fourth place, Dr. Watts states, that "this doctrine greatly magnifies the self-denial and the condescending love of our Lord Jesus Christ, in his state of humiliation and death; it casts a thousand rays of glory upon all the scenes of his humbled state; it makes his subjection and obedience to the will of the Father appear much more illustrious, and his charity and compassion to perishing mankind stand in a very surprising light." p. 628. We reply, that the very person who became man, denied himself, had compassion on the most miserable and guilty of our race, was obedient even unto death, and humbled himself into the grave, was God over all: and if any thing can augment the humiliation, after we have said that the eternal Son of God became the babe of Bethlehem, the man of Sorrows, the crucified, dead, and legally accused Jesus, we know not what it is; neither can we conceive of it.

In the fifth place, Dr. W. thinks his doctrine will furnish orthodoxy with some arms against Socinianism and Arianism. The cause of God needs no such assistance. The Arian maintains that Christ, the Son of God, is the most exalted of all creatures, and was created before the world was, but is nothing more than a super-angelic being. Dr. W. means to oppose the Arian, and thinks he does it, by granting that Christ was a creature, before he was conceived in the womb of the virgin, as it respects the only created nature that belongs to his person; and by applying to his human soul, the greater part of the scriptural passages that prove Christ, as a divine person, to have existed before his incarnation. Were Dr. W. living, the Arian would only have to convince him, if he could,

that this pre-existent soul was never taken into such union with the divine nature, as to constitute one human divine person, and then they would both be Arians together.

No injury, we are told, can result from the doctrine. Every erroneous doctrine palmed on the scriptures does injury. To force the texts which Dr. W. has quoted, into the service of his scheme of pre-existence, robs the truth that Christ, from everlasting, was divinely anointed to office, and in consequence of that anointing, acted as the Messiah before his incarnation, for the purpose of making atonement, of its natural support. It steals away also, from the evidence of Christ's divinity, and endeavours to pervert the passages, that most naturally teach his eternity.

In our last number, we promised some proof, that the human soul of Christ did not exist before his body. We shall now adduce it.

"Wherefore in all things it behoved him to be made like unto his brethren." Heb. ii. 17. Now if Christ was made as it behoved him to be made, and none can doubt it, he was *made in all things*, in all respects, *like his brethren*. Here Dr. Allison will say, "how do you know that the souls of all mankind were not formed before their bodies, even as early as the creation of the soul of Adam? And if they were, Christ may have been made like his brethren in the pre-existence of his soul." We have heard the fable told, for the amusement of children, that the first man was formed on the plains of Mecca, and that God brought all the race of man, like so many pismires, out of his loins on to those plains, and entered into covenant with them; after which transaction he sent them back again, to make their appearance by generations, as his providence should require. This story deserves a serious refutation just as much as Dr. Allison's insinuation concerning the pre-existence of all human souls. But since the insinuation is intended to invalidate our argument against the pre-existence of Christ's soul, we must say, that Dr. Allison can adduce no proof, that any human soul did exist before its body; that no man ever was *conscious* of any such pre-existence; that no man

ever has *remembered* any mental act performed by himself, before he was born; and that Jehovah has not revealed the fact of any such pre-existence. If all the souls of men, therefore, were produced as early as Adam's was, no man knows it.

All the texts of scripture which speak of the ages of persons, prove, that as human persons they had no existence before they were born. We shall give an instance only in relation to Christ Jesus. It is recorded of him, Luke ii. 42, that "when he was twelve years old," his parents went up with him to Jerusalem. It is not said, *when his body had been born twelve years*, or was twelve years old, they went up to Jerusalem. Nor can this passage refer to his divine nature, for he was a person, having a divine nature, older than Abraham, and as eternal as the Godhead. It must mean, that Christ, as man, as a child, consisting of human nature, which includes both soul and body, was twelve years old. Of course his soul was not older than his bodily organization, and had no existence previous to it. Again we read, Luke iii. 23, that "Jesus himself began to be about thirty years of age," when he was baptized, and entered on his public ministry. According to Drs. Watts and Allison, unless the body alone is the man, *he was now older than the hills*.

Our Saviour is frequently styled by the Holy Spirit, *the child*, and *the young child*. His little body alone did not constitute the child; nor was he a child at all, if his human soul, which animated his body, was older than Adam. He must have been a very aged man, full of wisdom and rich in experience, while he occupied the little frame of the babe of Bethlehem.

As a human being, the child Jesus *grew, and waxed strong in spirit; increased in wisdom and stature, and in favour with God and man*. Luke ii. 40, 52. How could this be, if as a man, he was endowed with more wisdom than either men or angels? Dr. Watts endeavours to obviate this objection; but in a way that will satisfy no man of the present day but a materialist. He attempts to show that "according to the common laws of union between a human soul and body," the pre-existent soul of Jesus be-

ing united to the body of a new-born infant, must think, feel, and be comparatively ignorant, like a little babe.

"Let us suppose," he says, "the soul of the greatest philosopher or mathematician united to the body of a new-born infant: This soul would find no images or traces on the brain of the babe correspondent to his ancient ideas; but on the other hand it would receive incessant impressions and sensations from this infant brain, according to the laws of union, derived from the sensible objects around it, or the natural inward motions and appetites that attend the infant state; and thus all its ancient and learned ideas would be as it were obliterated for a season, or rather concealed and overwhelmed, or buried by the impetuous impressions of animal nature, and by the constant importunity of such sensations and images as belong to a new-born child. It is true indeed, that such a learned soul would recover its own ideas by much swifter degrees than one that had never possessed them; and it would form proper traces and images on the young human brain with much greater speed and facility than other children could attain them, whose souls never had these learned ideas. And is it not possible that this may be the case of the holy child Jesus? His glorious soul might submit to have its former numerous and sublime ideas at its first union to animal nature, so concealed and overwhelmed by the importunate and overbearing impressions of infant-animal nature, that it might recover them again only by such degrees as flesh and blood would admit." p. 638.

We have copied the preceding paragraph with pain, because we are sure it must expose the philosophy of a very good man to ridicule: but such was the mental science of his time. Now, who ever saw these *images and traces* on the brain? Not Dr. Gall himself. Who ever formed any definite conception of them? Neither memory, nor any other faculty of the mind, can be shown to be necessarily dependent on any material organization. No man has any knowledge of traces or images in his brain, or of any valuable purpose which they would answer, if they did exist. The amount of Dr. Watts's explanation is this; if the soul of a philosopher or mathematician were to animate an infant body, he would want to suck so constantly as to forget all his science. We would suggest, however, that infant appetites are sometimes satisfied for short intervals at least, and we should suppose that this philosopher of a child, when two years of age, would re-

member and utter all his science as well as ever he could; without perching his soul in the *sensorium* of his brain, to write and read over traces and images of his ideas; or like a Catholic counting his prayers by his beads, to keep tally for his thoughts on the involutions of the silver cord of life.

We read in the Bible, that "the Word was God," and that, "the Word," or God, "was made flesh, and dwelt among us." This is equivalent to the assertion, which we believe to be the truth, that "the eternal Son of God became man;" and we defy all the advocates of the theory of pre-existence to prove, that Christ had any thing human appertaining to his person before he was conceived as a man, by the Holy Ghost, in the womb of the Virgin, Mary.

ARTICLE VII.—*Goldsmith's Roman History, abridged by himself, for the use of Schools. Revised and corrected by William Grimshaw. Baltimore: S. and W. Meeteer, 1818. pp. 266. 12mo.*

DR. GOLDSMITH could write with great ease, elegance, and negligence. We presume he wrote this abridgment, and sent it to the publisher without ever reading a page of the manuscript; and from a benevolent desire not to plague the compositor, gave the *proof sheets* very little attention. Otherwise he could not have left so many errors as he did, to be censured by the Reviews of his own day, and to be corrected by Mr. Grimshaw. This American edition of the Abridgment, *revised and corrected*, is certainly a valuable acquisition for our schools; and Mr. G. has shown himself equal to the work which he undertook, of correcting grammatical and typographical errors; of removing all indelicate expressions; of rendering obscure passages perspicuous, and of generally improving the work. We recommend his edition, therefore, to be used in seminaries of learning, in preference to every other; because it is best calculated to promote in our young friends purity of style and sentiment, while

it renders them acquainted with the principal facts in Roman History. It gives us pleasure to learn that Mr. G. is preparing for the press "*A History of England for the use of schools.*" It will undoubtedly be compiled from the best authorities, and appear in a becoming dress. Should he meet with the success that he deserves in this undertaking, we would suggest the expediency of his subsequently giving us, *A History of the United States, for the use of Schools*, in a volume of the same size with the one before us. Rome, England, and the United States, are the only subjects that merit a distinct *historical school-book*.

ARTICLE VIII.—*An Address delivered before the New England Society of Philadelphia, on the 4th of May, 1818, by Nathaniel Chauncey, Esq. Philadelphia, 1818.*

THIS address is a tribute of respect to the memory of the late President Dwight, of Yale College, under whose guidance the author, and most of the literary members of the New England Society of Philadelphia, received the rudiments of their education. The concise history which it contains of the life and character of that great and good man, is calculated to inspire a noble ardour for imitation, in the minds of generous youth; and to excite gratitude for his extensive usefulness in all benevolent readers. The only fault we find with this address, is the same which the *North American Review* alleges, very justly we think, against the *Memoir of the Life of President Dwight*, prefixed to the first volume of his works, that it exalts the object of its eulogium too much at the expense of the venerable Ezra Stiles, D. D. L. L.D., his immediate predecessor. Yale College *was not* in such "a very degraded condition," during the presidency of Dr. Stiles, as the Memoir, and Mr. C. would inadvertently lead their readers to imagine. Many eminently great and good men, who sat at the feet of this very learned and liberal man, can testify that the College under his

influences rapidly rose in respectability, and increased in numbers.

We have no disposition, however, to detract an iota from the well earned fame of Dr. D. and feel thankful that a respectable young lawyer is disposed to commend the grace of God, and plead the cause of evangelical religion, by faithfully portraying the character of a pious and zealous friend of Jesus Christ.

ARTICLE IX.—*Jacob's Address to Laban: A Sermon, preached in the Reformed Dutch Church, at Greenwich, in the City of New-York, August 9, 1818, on occasion of announcing to the congregation the resignation of his call. By Stephen N. Rowan, A. M. New-York, 1818. pp. 52. 8vo.*

OUR author's text is found in Gen. xxx. 30. *It was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also?* Our author, in his pastoral character, is Jacob: the Church at Greenwich was small, and had little *pew-rent*, or any thing else, when he came to be their pastor: but now the congregation has increased into a multitude, and is comparatively rich, because the Lord's blessing has attended his ministerial labours; and yet, the Consistory have so neglected to provide a comfortable support for him and his family, that he thinks it necessary to leave them, that he may provide for his own family. Such is the substance of our author's sermon. Well we knew, that our brother Rowan is a shrewd, smart, sensible man, of a good deal of invention, and quite enough independence of spirit; but until we read this discourse, we were ignorant of his skill in sarcasm and vituperation. Indeed, we should gladly have remained ignorant of it; or else have become acquainted with it in a different manner. Admitting every statement and insinuation of this sermon to be true, we must remark, that we can no more justify a friend than a foe, in ascending the pulpit, on the Lord's day, to lampoon a consistory, and

tell the public how many dollars and cents he has at different times received, and how many, precisely, are still his due. Mr. R. should have taken another time to examine the receipts and disbursements of his congregational treasurer.

For contending that a people, who are able, ought to afford their pastor all suitable worldly maintenance, and that a minister of the gospel should live by preaching the gospel, we commend him. All public teachers of religion should insist on these moral and religious duties. We would say too, that a pastor who finds his salary incompetent to his support, ought to make the fact known to his people; but having done this, *rather than ask for an increase of it, let him ask for a dismissal*. It is a rule, that will rarely admit of an exception, that a people will part with their pastor, sooner than augment his salary, on his own application for it; and having parted with him, will settle some inferior minister in his place, upon a better maintenance than his predecessor ever dared to ask.

As a sermonizer, Mr. R. excels; his delivery is good; his doctrines are orthodox; and in native talents three-fourths of his brethren do not equal him. Most sincerely we wish him some eligible situation for usefulness; and hope that he will neither preach nor publish another *fiscal sermon*; for our protestant churches will not be dragooned into liberality.

Late American Publications.

1. The Mariner; a poem in two Cantos, by Archibald Johnston. Philadelphia, 1818. pp. 152. 12mo.
2. The Miscellaneous Poems of the Boston Bard. Philadelphia, 1818. pp. 156. 18mo.
3. Dwight's Theology, Vol. II. pp. 605. 8vo.
4. A Discourse pronounced by request of the Society for instructing the deaf and dumb, at the City Hall in the city of New-York, on the 24th day of March, 1818, by Samuel L. Mitchell, &c. New-York. pp. 35. 8vo.

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END OF VOLUME I.

ERRATA.

Page 531, line 29, for *are* read *is*.

—— 532, — 3, — *are* — *is*.

Leland on Revelation.

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Philadelphia, March, 1818.

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